The Congregational Quarterly

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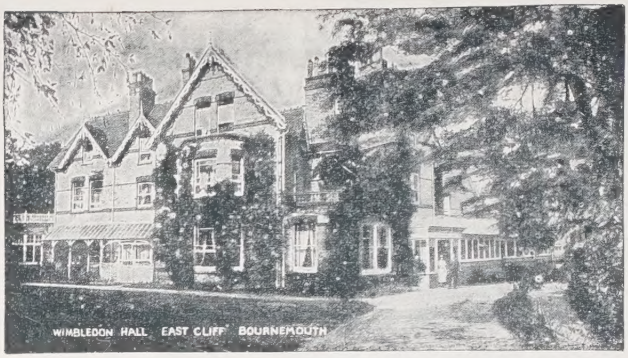

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The Congregational Quarterly

EDITORIAL.

WHAT will the world gain from the signing of the Kellogg treaty for the "outlawry of war"? Maybe much, maybe less than nothing. The declaration that war is outlawed will be of little value unless the nations immediately show their sincerity by a drastic reduction of armaments, and of willingness to move in this direction we see, as yet, little sign. If lovers of peace once more begin to think that the battle is won and rest satisfied with what is a mere scrap of paper that may be torn up any time, the treaty will prove a delusion and a snare. It is only by speedy action towards disarmament that the signatory nations can prove the sincerity of their motives, and everywhere Christian people should be urging Governments to move towards this end.

Meanwhile there is great need that the exponents of the outlawry proposals should be willing to acknowledge the value of other methods for ridding the world of war. Some of these protagonists seem to have one idea only and are damaging their own cause and the cause of peace by the extravagant claims that they are making. Playing on one string never yet made a tune, and the adoption of one policy only will never succeed in giving peace to the world. Depreciation of the League of Nations and of other methods of international co-operation is of no service to international goodwill. Let us be prepared to try any and every method so long as they lead towards the desired end.

* * *

THIS year is generally supposed to be the 150th anniversary of the beginning of the Sunday School movement, and to Robert Raikes, of Gloucester, the credit for being the pioneer of this movement is invariably given. We should like to draw the attention of readers and of the wider public to an important article by the Rev. H. I. Frith, of Dursley, in the current issue of the *Transactions of the Congregational Historical Society*. In this article Mr. Frith sets out the evidence for believing that the idea of Sunday Schools was given to Raikes by William King, of Dursley Tabernacle, *who had already* established a school at the Tabernacle. Mr. Frith is unable to produce contemporary documentary evidence, but he builds up quite a good claim for Congregationalism's right to priority in a work which has reached such great dimensions.

It will be some time, in spite of all the articles which have been written before the churches can evaluate the proceedings and findings of th International Missionary Council at Jerusalem. Mr. Basil Mathews' *Roads to the City of God* (Edinburgh House, 1s.) is a popular account o the Conference, and *The World Mission of Christianity* (Edinburgh House, 1s.) contains the Council's " Messages and Recommendations." While these pages are in the press, the complete reports are to b published in eight volumes ; meanwhile the public must use the smalle books. It is an excellent thing for the cause of Christian missions tha the Conference is not to be snowed under by universal eulogy—some o the sugary sentiment written during the sessions was rather nauseatin to the Christian observer—we do not know what it appeared like to th non-Christian. Careful consideration and candid criticism are o infinitely more value than extravagant and unmeasured praise. Th Rev. Roland Allen's *Jerusalem* (World Dominion Press, 1s.) is calle " A Critical Review of *The World Mission of Christianity*," and the tw booklets should be read together. Mr. Allen's careful and persisten examination of the use of terms will annoy many, even as did Socrates's but the questions of both are based on sound principles. Mr. Allen' general position is that modern missions are mistaken in stressin institutions rather than evangelization, and in emphasizing the material political, and social aspects of their work. He says : " If the societie led by the International Council embark upon the path of advisin peoples and nations how to conduct their industrial affairs, they wi certainly be diverted from what many of us think to be their ow proper work. They are now being diverted day by day, more and mor from it. As missionary societies they have one work, and one only and that is to convert men to Christ and to establish His Church, an they cannot do that work as it ought to be done if their minds ar distracted by every political and economic problem, and their hope set upon a salvation to be wrought by the League of Nations or th International Labour Organization."

We trust all Christians will not be deterred by the mass of materia from reading the accounts of the Conference and examining the criticis of the *World Dominion* group.

* * *

Dean Inge is one of the most enigmatic figures of our time. One o the best informed and most perspicacious writers of the day, h nevertheless is capable at times of saying and writing the most careless extravagant, and mischievous things. Sometimes he seems to tak delight in behaving like a naughty child throwing sand into th machinery of civilization or dropping bricks from a bridge on to passing train. There are few scholars in England to-day who hav made greater contributions to religious and philosophical though and we have not ceased to welcome his periodical buzzings as ou national gadfly, but it is more than time someone asked him to be

little more considerate of the harm he might do by his gibes and jeers at those less well educated than himself and by his hasty and slapdash way of referring to other nations.

We have been specially struck by the way in which the sense of responsibility seems to forsake the Dean when he writes and speaks for readers and audiences across the Atlantic. He appears to take his job so casually as to give the impression that he is utterly contemptuous of America and Americans—no one in American Christendom has failed to notice that the only series of Yale Lectures on Preaching that have not been printed are those given by the Dean last year, and these Lectures give the scholar a splendid opportunity of serving the Church catholic and helping to bring English-speaking peoples closer together.

Our thoughts on these lines were revived by an article contributed by Dean Inge to the July *Yale Review* on the subject " Church and State in England." The article contains, as any article by the Dean must, much that is sound, suggestive, and stimulating, but once more we get the impression of the Dean saying to himself, " Oh, this is for America, a new country of dimes and dollars, with no culture, no traditions and no scholarship. Any old thing will do." So we have statements which the Dean, we think, would find it woefully hard to substantiate : " The Anglicans probably number about half the religious population. The other half is made up of Methodists, Congregationalists, Roman Catholics, Baptists, and a multitude of similar sects " : " Mary burnt Protestants by hundreds " : " But the mass of the people was Anglican in sympathy even under the Long Parliament and the military rule of the great Protector." Where the Dean gets his figures from, and what he calls an Anglican or a 'multitude,' we don't know, but Mary burnt less than three hundred Protestants, and " the mass of the people " have at no time been so interested in religious controversies as to merit (if that be the word) a definite label. Indeed, we know no wilder conclusion than this, unless it be that of the recent resolution of the Congregational Union declaring that " the great majority of the British people " approved the first rejection of a Prayer Book about which ninety *per cent* of the British people cared not an atom.

We believe that nothing helps to create international goodwill more than the camaraderie of scholarship and the contribution scholars and divines and writers of one nation make to the learning of another. It entails a great responsibility on those privileged to serve in this way, and if they once give an impression that they are supercilious and contemptuous they can do a great deal of harm. Because we think Dean Inge, capable of doing so much good, is liable to do the reverse, we write these words. What he can do when he is in the mood can be seen from his article in the July *Hibbert*, where he is extremely careful to be fair to those with whom he disagrees. Writing on Harnack and Liberal Protestantism, he says :

> "Loisy's argument is intelligible only when we remember how difficult it is for a Roman Catholic to acknowledge that other Churches besides his own have a right to exist, and that it is at least theoretically possible that the main current of spiritual development may have ceased to run through the broadest channel, and may have cut out a new path for itself. Even Harnack confines his attention to the two great Catholic Churches and to the two main branches of the Reformed—Lutheranism and Calvinism. It was left for Troeltsch to point out how great is our debt to those independent bodies which he calls the step-children of the Reformation, and to prove how impossible it is to neglect the 'Sect-type' in any comprehensive survey of Christian history. Again and again it has been the heretics and schismatics who have shown the way which the greater Churches were afterwards to follow. As regards the Church of Rome, it is quite possible to hold that as a political institution it has outlived its usefulness, and is now far from representing the spirit of Christianity, powerful though it is in protecting its own interests."

Since writing the above we have been interested in Mr. Middleton Murry's words about the Dean:

> "I am not sure that I like Dean Inge: but he *is* something. He has a first-rate mind and an admirable gift of expression; he is not the man to humbug himself or to suffer others to humbug themselves, if he can help it. I am sometimes doubtful whether he possesses his full share of 'the one thing needful' to a Christian apostle. He is occasionally metallic where he should be gracious. But I am sure of this: that if Dean Inge is a little lacking in Christian *caritas*, he is not likely to mistake for it . . . unction and woolliness. If Dean Inge could have his way the Church of England would become at least intellectually honest."

* * *

IMMEDIATELY after reading the Dean's *Yale Review* article we read an article in *The Friends' Quarterly Examiner* by Professor Rufus M. Jones and were struck by the contrast. Professor Jones never hesitates to criticize when need be, but he is always careful and considerate, and we always get the impression that he gives his best. We pass on to our readers for their encouragement these words from Dr. Jones's article:

> "I find in all lands where I have travelled and in all parts of our own country where I have visited, an impatient attitude toward forms and systems and dogma that have been transmitted by the momentum of the past and that are foreign to the currents of thought and the needs of life to-day. But I do not find lack of earnestness or a waning of passion for truth and goodness and beauty and love."

DENOMINATIONAL authorities in England could learn, we think, from a function in which, a month or two ago, it was our good fortune to share. The Congregational students of Union Seminary, New York, were invited to meet representatives of organized Congregationalism. After "eats," without which nothing can be done in America, these representatives described the particular work of which they were in charge in speeches lasting from three to ten minutes. All branches of the work of the National Council were represented and, in a couple of hours, the students—and the visitor—obtained a bird's eye view of the activities of Congregationalism such as could have been obtained in no other way.

It would be an excellent thing if similar gatherings could be arranged in England so that every student during his college course could be brought into personal contact with the officials of the Congregational Union and learn at first hand of the denomination's organization. The Secretary of the National and County Unions, the Moderator, the Secretaries of the L.M.S. and the C.M.S., representatives of the Young People's, Social Service, and Literature Committees could visit each college for two days once every three years. The students could then learn, not merely about Congregationalism and its enterprises at home and abroad—church extension and so forth—but they could also be told about ministerial superannuation, ministerial schools, and about every point where the Union of the churches touches the life of the individual minister. If the officials were to arrange a visit to one college every term they would be able to get round the whole number in three years, the normal duration of a student's theological course.

* * *

WE are indebted to the author, the Rev. E. H. Byington, a Congregational minister and Professor of Homilectics, for a copy of *Pulpit Mirrors* (Doran, $2.00). The first part of the book is extremely fresh and suggestive, treating a well-worn subject in a novel way. Mr. Byington describes services of all kinds he attended—Protestant, Roman Catholic, Quaker, Jewish—and his observant eye and quick mind discovered in the worship and in the preaching certain elements which can be held up to preachers and students by way of emulation or warning. We were specially struck with the account of a series of eight services attended by the author in a Roman Catholic church in a densely populated section of an American city. The first service began at 5.30 a.m., the last ended at 11.50 a.m. The services, Low Mass in each case, lasted from twenty-five to forty-five minutes, generally thirty to thirty-five; a different priest officiated each time, and there was a short sermon at every service. The attendance gradually increased from 100 at 5.30 to 1,300 at 11.15. Mr. Byington's comment deserves the consideration of our readers:

> "Here, perhaps, is some explanation of why Roman Catholics attend church more than Protestants. All the people that day could probably have been accommodated at 10.30 by using both the upper church and the lower church; but instead of saying as does Protestantism, 'You must come at 10.30 for a service of an hour or an hour and a half,' they say, 'Come at any time between 5.30 and 11.15 that best suits your convenience and stay about half an hour and we will be satisfied.' I had the feeling that if they had been given the only option that is offered Protestantism there would be a very different story to tell about the Roman Catholic attendance at church services."

But there is another way of looking at it. Are we not far too rigid in Protestant churches, never varying in the slightest in our times of service or attempting to meet changing habits by adaptation? Must there always be two services on Sunday, neither more nor less? And must they always be at 11.0 and 7.0, or 10.30 and 6.30? And must they always last from an hour to an hour and a half, and invariably take the same form? Greater freedom, more boldness and experiment, would do most of our churches no harm. One or two that have tried earlier services have been surprised at the result. We do well to remember that there is nothing sacrosanct about the times of our present-day services, while the order is not according to the pattern revealed in the Mount.

* * *

Two other books from America—typically American these—furnish some informing and suggestive statistics. *The Builders of America* is a volume with an unfortunate title in which Mr. Ellsworth Huntingdon of Yale has collaborated with Mr. L. F. Whitney, the Secretary of the American Eugenics Society. A chapter on "The Selective Action of Occupations and Education" gives tables of successful Harvard and Yale candidates arranged according to the occupation of their fathers. In discussing the striking fact that sons of missionaries head the list the authors argue that this is because missionaries are in every way selected men—they must be well educated, deeply religious, altruistic and willing to make sacrifices, possessing physical courage, good health, an adventurous spirit, and the moral strength to choose life abroad rather than the opportunities of home. Most important of all, the same selective process is applied to the wives of missionaries, and so the children have a double advantage.

The other book, Mrs. G. C. Weaver's *The Minister's Wife* (Cincinnati, Powell and White), contains, in a very miscellaneous collection of prose and verse of a sentimental kind about the work of ministers' wives, an analysis of the marks of Yale students in 1926, again classified according to fathers' occupations. In this case the sons of ministers come first, both in marks and in "mental test ratings."

We wonder whether these facts are paralleled in England to-day. It has, of course, been pointed out that the *Dictionary of National Biography* contains a large number of lives of sons of ministers, but that relates to the past. Are the manses of the country to-day producing children of exceptional merit?

* * *

HAVE the Free Churches in England and the Federal Council of Churches in the United States influence enough to persuade the great Steamship Companies to make radical changes in their conventions and to enable the churches to use the opportunity a Sunday at sea gives. Probably more than half the people on board an Atlantic liner for any particular voyage are making the only crossing of their lives: their unique experience makes them peculiarly susceptible to religious influences. They look up to the starry heavens above and survey the mighty ocean around, stretching far as the eye can reach, and the combined senses of wonder, awe, and helplessness impel them to think of the Creator and ask for His protecting care. What they are offered in the way of worship when in this frame of mind is an abbreviated form of Morning Prayer, read by the captain or purser, three hymns that have been sung Sunday by Sunday for years, and a collection for Seamen's Charities. Generally there is no address; the singing is led by an orchestra and choir of stewards who come just as soldiers attend a Parade Service and receive as much benefit—generally they receive the reverse, for the service must induce in them entire boredom, if not disgust and ribaldry. The formality of some liner services we have attended has beaten anything we have known in a cathedral or in a canteen.

Rarely can there be a voyage without some preachers—clergymen, ministers or laymen—among the passengers, men of experience, who could use the opportunity both for passengers and crew. The Company, with its passenger list prepared days before sailing, ought to arrange beforehand with those who could conduct worship and let them use any form of service that they desire. Recently, on an Easter Sunday at sea, we had no address, not a single Easter hymn, and only the lesson from the Gospels to remind us of the season: sitting next to us was an ex-President of the Methodist Conference who could have spoken words that would have been certain to be helpful. The captain, the purser, and the surgeon may be very good at their jobs—and they may all be religious men—but their capacity for conducting worship was not a qualification when they were appointed, and they would probably be glad to be relieved by men whose tact could be trusted to deal with a mixed audience and who would deliver a real message.

Cannot organized religion approach the Steamship Companies on this matter? They could derive help from such men as Dr. Parkes Cadman, who seems to cross the Atlantic for week-ends several times

a year, or perhaps the Congregational Union of England and Wales after the *Celtic* "pilgrimage," could use its influence with the White Star and set an example to the other Lines.

* * *

We take the following from the August number of the *Modern Churchman*. It needs no comment.

> "At a 'Fraternal' of English clergymen and Free Church ministers, an Anglican vicar read a paper on 'The Sacramental Principle.' At its conclusion a scholarly Methodist minister said: 'Probably all will agree with what has been said about the sacramental principle, but we need to understand its implications and applications. Will our Anglican brother answer the following questions?
>
> (1) 'When you pronounce the formula of consecration over the sacramental bread, does a change take place?'
>
> The Anglican answered 'Yes.'
>
> (2) 'If I pronounce the same formula, do you believe that a change takes place?'
>
> The Anglican answered 'No.'
>
> (3) 'Does the change take place because of your superior morality?'
>
> The Anglican answered 'Certainly not.'
>
> (4) 'Is it then because of your superior spirituality?'
>
> The Anglican answered 'Certainly not.'
>
> (5) 'If that be so, why then does our Anglican brother object to Bishop Barnes calling the change magical?'
>
> This led to a really vital discussion."

* * *

The second Oxford Conference, held at Mansfield College in July, proved in every way serviceable. In this issue we print, almost in full, all the papers read at the Conference, together with "Impressions" by Dr. W. B. Selbie and Miss Mary Glover. Dr. Selbie has not said of the sessions what it would have been accurate history to say, *quorum magna pars fui*, but from every side reports have reached us testifying to the great assistance Dr. Selbie gave to the Conference in his series of addresses. The next Conference will probably be held at Cambridge next July, the subject being "God and the Universe."

* * *

The third series of Halley Stewart lectures will be delivered by Prof. Gilbert Murray at the Memorial Hall, Farringdon Street, London, on Tuesdays, from October 9th, the subject being "World Peace." The lectures by Sir Oliver Lodge and Bishop Gore attracted large audiences and have been widely read on publication; we expect that the same will be true of the series by the distinguished classical scholar who has done so much for the League of Nations.

THE SPIRIT OF RENUNCIATION IN INDUSTRY.

We are all apt to assume that the present conditions regulating our civilized life are necessarily permanent, and the industrialist is no exception to this general rule. We are so close to our problem that we do not often enough detach ourselves from it, and enquire whether any alternative mode of organization would be possible or better than the present regime. The *New Statesman* (Mar. 23rd, 1928) at least has the courage to challenge industrial life as it is, in the following quotation :

" It is a matter of common agreement among all persons whose opinion is worth considering at all that wealth is far too unevenly divided. This means two things—that the disparity of incomes between rich and poor is much too great to be even plausibly defended on any ground of either service or expediency, and that the ownership of property is so concentrated in the hands of a small section of the community as to give that section a quite undue position of power and privilege. There are, indeed, many small property-owners ; but their small property, in so far as it is invested, gives them practically no control over the enterprises in which it is embarked, and it is very doubtful if they stand even to get a fair return on their investments in comparison with the bigger owners. On both these grounds—the undue inequality of incomes and the undue weight given to large ownership—our present economic system is to some extent condemned by reformers of every school."

The problem of the respective rights of Capital and Labour in Industry is a complex one, but from it there emerges an issue that may be stated with reasonable clearness. Commerce of all descriptions is carried on through the combined efforts of Capital, Labour, and Management ; the first, an inert, fixed element which provides the finance for the enterprise ; the second an aggregation of human beings, widely differing in their ability, and, therefore, making an individual contribution to the success of the enterprise which it is very difficult to measure ; the third, the controlling factor harmonizing those two interests and directing both.

Assuming an enterprise which, through a period of years, has reached the position of reasonable stability, it is not impossible to arrive at the remuneration to which inactive Capital is entitled. If proper reserves are being made to provide against unforeseen contingencies, and regular dividends are being declared on the investment, the amount to which inactive Capital is entitled would appear to be a rate of interest slightly above that paid on gilt-edged securities. On this basis it may be said that the industrial value of money to-day on a reasonably secured investment is in the neighbourhood of 6 *per cent*, but that rate would, of course, have to be increased proportionately to the measure of jeopardy involved in the enterprise.

In the case of Labour the problem is not so simple, but it may be fairly argued that Labour is justly remunerated if paid a scale of wages which represents the highest price at which similar work would be rewarded in any other direction when due consideration has been made for the permanency of the employment, the proper safeguarding of the health and interests of the employé, and the prospects of advancement.

The problem of Management, however, is a much more difficult one, and there would appear to be no sound basis on which we can arrive at a just basis of recompense. The market value of a creative genius like Henry Ford, the late Lord Leverhulme, George Cadbury, Lord Masham, or other men who by their inventive gifts, or their flair for organization, have built up for the community an industry that has brought permanent prosperity both to the producer and the consumer, cannot be fixed by ordinary standards.

The present basis of remuneration for the managerial type of mind is now generally accepted as just, although it is, of course, challenged by many economists and by advanced Labour thinkers. This is that after Labour has been properly remunerated (this is, of course, the first charge on all Industry) and inactive Capital has received its share by way of dividends, the manager or creator of the activity is entitled to whatever balance he may be able to demand, or his investment returns to him. It is difficult to cavil with this conclusion on economic grounds.

I recall a business that was transformed by "Management." Capital was receiving spasmodic and small dividends on the sum invested in the enterprise. Labour was being paid the recognized scale of wages, but was uncertainly employed, with constant periods of short time, and Management was receiving a quite small basis of remuneration in carrying on the venture. A man who had a genius for organization bought the whole of the shares and the plant, reorganized the business on modern lines, rapidly and steadily increased the number of employés, to whom he was able to give a better basis of remuneration, and a more certain fixity of tenure. In five years the profits of the business had increased ten-fold, and very soon from comparatively small beginnings it became the best producing plant of its kind in the world.

The result was unquestionably primarily due to the efforts of one man. He was working with the same amount of capital, with the same plant, and with the same employés, but his vision enabled him to explore and develop new avenues of trade, with greatly increased benefit to the Industry, and with very largely increased remuneration for himself.

Equity would say that he was entitled to the fruits of his labour. He was like an intensive farmer, who, having taken over poor and badly managed land, had hoed, fertilized and enriched it, until its yield had increased tenfold. He had been able to do this because

he had been gifted by the gods with exceptional mental attributes, a physique that was unusual, and with courage and perseverance which few men would have been willing to apply to the effort. By all the standards that the world chooses to apply he was entitled to the fruits of his labour.

In this article we are, however, to apply a somewhat different test to his work. We are to examine his activity, not from the point of view of the ordinary standards of life, but by the ethic laid down by a Nazarene carpenter, to whom all Christians confess allegiance. It is interesting to see how He would approach a similar issue. On the threshold of His manhood He had begun to realize that He was the possessor of extraordinary gifts. At an early point in His career it must have been apparent to Him that if He chose to apply His genius for self-enrichment, He could secure greater material prosperity, but His answer to that temptation was the considered reply : " Man does not live by bread alone." He was a member of a race that was in serfdom to a great imperial power. He recognized the tyranny of it, and must have been tempted to use His gifts to become the natural deliverer of His people, but here again He deliberately turned His back on the temptation and set it aside.

Life must have meant very much to Him in every direction ; the call and fascination of it must have been well-nigh irrepressible, but again He said, " My life is not my own," and He chose instead the path of renunciation, which has been the marvel of, and the example to, His followers ever since.

The story of the three-fold temptation is one of the most arresting and challenging in the New Testament, for it deals with the three great temptations which have always faced mankind in its upward journey since life began. The first is one that we all know, the struggle to secure for ourselves a prosperity sufficient to provide for our own material needs, and for the little circle of those in whom we are interested. Up to a point, this is not a temptation but a duty ; no man is economically free until he has discovered the art of self-maintenance, and the providing, within reasonable limits, for the time when his energy will have become curtailed by increasing years, and the shadow of old age begun to cross his path. But to make an obsession of material prosperity, to live for it and dream of it, to struggle and scheme for it, without thought of all the other interests and beauties that life has to hold out to him, surely this is to lose his sense of proportion and to cross the line when prudence becomes a temptation. This is why the *Memoirs* of so many self-made men make disappointing reading. Their lives are so ill-balanced, there is such a lack of proportion in all that they do, that the fair-minded reader becomes convinced that here at least are examples that wisdom counsels him not to follow.

The second temptation, though less universal, is all too common ; it is the love of power. When a man realizes that he is the possessor of

unusual gifts his temptation to exercise them for his own benefit, or for the domination of his fellows, becomes a very real one. Many men who care little for material prosperity are seduced by the fascination of personal domination. Often the argument used is that really the gift that he possesses is being exercised for the well-being of the community. He sees himself as a politician, or a statesman, as a merchant prince or a great journalist, and in pursuit of these ambitions lays aside every other weight so that he may attain the prize which is the goal of his effort. History is full of the examples of the danger of this pursuit : Napoleon Bonaparte, Bismarck, and Mussolini are but three of many illustrations of it.

The third temptation is perhaps the commonest and the subtlest of all : to be the possessor of our own lives, to do with them what we will, to use them for our own self-advancement, regardless of the claims that our less fortunate fellows may have on our services—who has not had to face this problem for himself, and to struggle with and to resist this constant temptation ?

Some students of His sayings have seized on the Master's counsel to the rich young ruler—" Sell all that thou hast and give to the poor "—as His way of life, but the story would appear to have in it no condemnation of riches in themselves, but rather a counsel that an overweening temptation must be set aside by all who would find their way into the Kingdom of Heaven. To think of the Founder of Christianity as an ascetic, or as one who condemned a full and rounded life, is quite certainly to misinterpret both His actions and His teaching, but His thoughts and His conduct make clear that there was steadily before Him the ideal of personal renunciation as the way of life.

Has His teaching anything to say, then, to the twentieth century industrialist on the present problem of what his just attitude should be towards his personal remuneration and expenditure ? I think it has. Clearly the ten-talent or the five-talent man is the possessor of gifts which he has not created, and which finally he is accountable for. Make every allowance that you will for the self-discipline of a man's life, grant the deliberate setting aside of many things that he would wish to do so that his task may be the better accomplished, it is still true of us all that " Ye are not your own ; ye have been bought with a price," and that the talents which we hold were not given to us for the purpose of self-enrichment or personal advantage.

Here it appears to me that we get right to the heart of the problem. By all the ordinary human standards personality is entitled to the fruits of its endeavour, whatever that may be, and yet we honour most the men who, possessing these gifts, freely give them back to the service of their fellows.

No one looks with surprise upon a missionary like Livingstone—who, with his extraordinary gifts could have commanded success in any field—when he chooses rather to give his life in helping forward the

progress of backward races in Africa. There is nothing but admiration for Dr. Grenfell, a man with great organizing ability, when he chooses to devote his live for the benefit of the poor native in Labrador.

We are all acquainted with doctors, ministers, schoolmasters, and others occupied in selfless service who could easily have turned their gifts into a steadily increasing cash reserve, but who have rather sought to give themselves to the service of their fellows. Yet the industrialist too often does not see in their example any challenge for himself, or any example for his life. And yet I am convinced that when the Master said " How hardly shall a rich man enter the Kingdom of Heaven ", He spoke not by way of condemnation, but in confirmation of all experience. The pursuit of material things is a perilous adventure, and the holding of them, except by way of trusteeship, a temptation almost beyond human resistance.

A factor to consider in this problem is that there appears to be at work in life an immutable law of compensation which demands that whatever we gain on the one side we obtain only by making corresponding losses in other directions. Nature seems to say that, within limits, we can have whatever we want, if we struggle for it hard enough, but the price for our supposed good must be paid to the uttermost.

The one-talent man neither sees nor desires the opportunities which attract the five-talent man, but it is in his power to make his one talent into two. The five-talent man has not the illimitable horizon of the far fewer men of ten talents, but it is in his power to make his five talents ten.

The ten-talent man, with the world at his feet, can choose the prize that he most values, but like the buyer of the pearl of great price, he must inevitably sell all else that he has to secure the good that he seeks. This law of life is more generally recognized than we suppose : the old Lancashire proverb, " Three generations, clogs to clogs," confirms it.

The commercially absorbed man, therefore, can only reach his goal by sacrificing in other directions the things of the spirit that some other men would regard as more important. He can give to his children material prosperity, but only at the cost of weakening their own moral fibre, and that weakness reflects itself in the second generation in characters that are not so finely tempered and in a love of luxury and violence that is dearly bought at the price paid for it.

We cannot, of course, create an environment for ourselves without this re-acting on those round about us who are closely connected with us. Out of our own discipline and struggle we have gradually discovered a formula for our own lives which is serviceable to us, but our children have been denied this experience and have been brought up in an atmosphere of softness and ease which is often destructive of their best instincts. It is inevitable that it should be so, and all too frequently a parent who has spent the early part of his life in the creation

of material prosperity must spend the second part in dealing with the problems that have been created in his own family because of that prosperity.

A friend of mine recently said, "I have noticed that nearly all rich men are unhappy." My reply was that the parable of the Man with the Muck Rake in *The Pilgrim's Progress* was true to all experience. Absorption in material things inevitably diverts our interests from those things of the spiritual kingdom which alone can finally make for happiness. The wife of a business friend of mine some years ago remarked to me plaintively, "I have four houses, but we have no home." Material prosperity can gather round it, strictly as a leasehold, all sorts of material gear, but pre-occupation in this direction must inevitably result in a loss in other directions.

Recently, when Judge Geary, the Chairman of the American Steel Trust, died, he left behind him in his home a marble staircase which had cost about £300,000, and which the house-breaker, who is now demolishing the home, has valued at $5. I don't know what the Judge's religious professions were, but I am certain that this expenditure was pagan.

Viewed from the standpoint of worldly wisdom, and taking no account of the higher ideal that Christianity has set before us, the pursuing of worldly prosperity for its own sake would appear to be a foolish preoccupation, and one which finally can only be disappointing. No comment on life would appear to be truer than that of the writer who speaks of the "deceitfulness of riches." Do not misunderstand me. I do not under-estimate the value of wealth, so long as it remains a servant. It can purchase much that is good, and if held in a spirit of strict accountability, it has its place in life; but as a master, or an all-absorbing ambition, it is often perilous and always disappointing.

We are discussing here spiritual values, and using them to judge the materialist ambitions of some capitalists. We agree that many so-called successful men are missing the mark and paying a heavy price for that which is not bread. But it may also be within the scope of this paper to ask whether the working man is free, in his own degree, from the same misdirection. He is not subjected to the deteriorating influence of wealth used for material ends, but he may be as material in his own style as the worldly capitalist. He may argue that wealth gives powers to obtain pleasure and culture, which could give happiness denied to him at present. He could travel in Italy, see pictures and buy them, obtain education at Oxford or Cambridge. It is true that wealth gives such opportunities; but without a spiritual background none of these privileges may prove to be of value, for unless Italy and pictures are viewed with a discerning spirit, and unless education is undertaken with a right motive, their essential advantages disappear. It is a truth commonly forgotten that the best things are cheap. It is

bvious that the supreme experience of fellowship with the Creator the privilege of no single class ; but, apart from that, the most recious things in the world are at the disposal of most or all of the umblest. Can anything compare with the happiness of a well-djusted married life and the experiences which children and home can ve ? Friendship can come to the humblest, and what an unspeakable ft it is ! The amazing panorama of the sky, the flower in the crannied all, the sweet and noble landscape and the open sea, the wind on the red cheek and the glorious sun are for everyone—" I see Thy light, feel Thy wind ; Earth is Thy uttered word "—and anyone may see tures and in that sense possess them.

Even in a small degree, and with a limited field, the steady pursuit truth is a precious and ennobling thing ; and there are books, and the nance of helping in some way the progress of a city or a nation. All hese are available to every class of the community.

The popular, eager, and often worried search for something materially tter in life than present circumstances, no doubt has its place, but cannot be called a high one. No stratum of society is free from this isvaluation. [It need not be added that if the working class has been tted it has not been with a view to urge contentment with an unjust age.]

And so we arrive at the crucial question. Legally, the industrialist ould appear to be entitled to all the fruits of his labour, providing at the conditions under which he has developed his activity have been st and merciful ; but ethically the way of renunciation would appear so to be the way to a fuller life. Assuming that so far I have carried aders with my argument (and it is a large presumption), in what way n this principle be applied to our present industrial position ? abour having been equitably remunerated, and Capital having received fair interest on its investment, the good-will of a business is largely pendent on the reserves that have been provided during its develop-ent. At present when these reserves pass the point of safety they are nerally recapitalized as bonus shares, all of which are issued to the isting shareholders. The fruit of this policy has been seen in the merous disasters which have occurred since the termination of the ar, and now industry is gradually going through the two-fold process re-organization and the writing down of capital.

My suggestion is that the sounder and better way of dealing with e problem would be to regard any appreciation of capital assets, e to the accumulation of reserves, as the joint property of both apital and Labour, and to issue against these reserves Individual ominal Shares, which would have no capital value, but which would ank for dividend equally with the ordinary Shares, and which would held jointly in an equal proportion by both Capital and Labour. he effect of this would, of course, be that the Capitalist would receive s, and Labour more.

Often it would mean that the industrialist who otherwise would be wealthy, and who could from his accumulated fortune distribute largesse to Universities, Hospitals, or other enterprises with which he was in sympathy, or could expand his own establishment, leave considerable fortunes to his children, and collect round him art or other treasures which attracted him, would be poorer. His mode of life would be simpler, and the spirit of bitterness and distrust among his employés would be correspondingly reduced.

We must never forget that any form of material display creates its own re-action among those less fortunate. A spirit of envy may not be excused, but it is easily understood. An employer who is forced to reduce the scale of remuneration for his employés, or the number of those employed, may be entirely justified in his action from the point of view of his balance sheet, but he will not easily reconcile his other employés to the altered situation because of that reason. They know nothing of his own personal problems, and even if they were capable of understanding them—and very frequently they are not—a feeling of resentment and distrust would inevitably arise notwithstanding.

When I was a boy I heard a doggerel song once sung by a music-hall comedian, and loudly applauded by his hearers. The last two lines of the chorus are all that I can recall. They were :—

> Our children are starving, but what does he care,
> The rich man drives by in his carriage and pair.

It is probably hardly ever true of the rich man that he does anything of the kind ; he spends time, energy, and thought largely because of the love of his task, and seldom because of the fruits of it, but when the fruits are there, he accepts what he believes he is duly entitled to without any compunction.

The way of renunciation will make that full acceptance less certain. Am I holding up an ideal that is impossible of fulfilment, and pursuing a mirage which is as unreal as it is elusive? In the days when Greece reached the full flower of her history her wealthy citizens lived in comparative obscurity near their businesses, so that they might hand to their cities their accumulated wealth for the beautification of their civic life in all its branches. Is it reasonable that we—for a higher ideal—should seek to do less ?

I have an uncomfortable feeling that in what I have written I have been speaking largely to myself, and that I have held up a standard for life that at best I have only followed afar off. We are none of us entirely free agents. In many directions we see a goal before us that we have never had the courage to strive after with all our heart and soul. If I were asked the question as to whether the Tolstoyian principles which I have tried to enumerate have been put into practice in my own life, I should reply, without hesitation, " Only to a very limited degree." Yet sometimes in quiet moments when the noise and din of life are

silent, and I begin to try to estimate what experience has really taught me, I have no hesitation in saying for myself that I have spent time and energy in the securing of material advantages that have been in no way worth the sacrifice made for them, and that the things of the spirit, so impalpable and intangible that it is even difficult to state what they are, have been found to be the prize of life, which permanently endures.

Two trifling illustrations in my own experience may serve to lighten what I am afraid has been a very dull and perhaps unconvincing article :

In one case, I was spending my last day in New York. A business colleague was meeting J. D. Rockefeller to discuss a project in which they were mutually interested. My work was done, and I had three hours of uninterrupted freedom on my hands. Purchasing ten cents' worth of peanuts, I adjourned to the Central Park, and in the spring sunshine spent three hours in feeding and watching the squirrels which clambered round about me for the food that I had brought for them. Returning after an altogether lazy morning I found my business friend in a state of great irritation ; business negotiations had gone badly ; he was so upset that he could not eat his lunch ; the shares that he had intended to purchase for $250,000 had cost him $400,000, and he was altogether dissatisfied with his morning's enterprise. " I wonder," I said to him jokingly, " whether my morning's work has not been more profitable than yours " ; but when I told him what I had done I was sure he did not understand me.

The other experience was recent. After a heavy and trying day's work in London I found myself with a free hour at four o'clock in the afternoon, and sallied to Regent's Park, there to see the daffodils and tulips. The rush and hurry of life was laid aside for a little ; all the absorbing material problems were forgotten ; out of the silence came a tranquillity that was a veritable re-birth, and I understood what the Master meant when He said : " Consider the lilies of the field, how they grow ; they toil not, neither do they spin : And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these "— which was but another way of saying that the material gifts of life are fleeting, but the qualities of the spirit are permanent and eternal.

Surely the ideal that I set out has behind it a fuller justification if not only confirms the teaching of our Nazarene Founder, but would appear, on a long view of life, to harmonize with our experience that this is indeed one of life's laws.

ANGUS WATSON.

JESUS' USE OF THE ABSURD.

MUCH has been written and spoken about the humour of Jesus, but it is doubtful whether anything He said can be justly called humorous. The term is an elusive one and suggests a flavour rather to be recognized than defined, so that when a man says he finds it, he is more easily contradicted than refuted. And to those who love humour it is so essentially human that they want to find it in Jesus. Nevertheless, when we consider it as we have it in Lamb, in Dickens, in Falstaff, there seems to be some indelicacy in attributing it to Jesus. Would Lamb have thought of going on his knees to receive one in whom he recognized a fellow-humourist ?

When we analyse this reluctance it yields certain reasons. Humour is the kindly laughter of a man who knows he shares the failings he ridicules. But the failings at which we laugh are not those that we take very seriously either in ourselves or others. There are things that are too holy and things that are too vile for humour. It does not belong to the intensest affirmations of life. The humourist is neither Pharisee nor prophet, but a sinner who knows himself a sinner and yet one whose humility retains a sense of proportion.

Humour is said to be a recent acquisition of the race, confined largely to the nordic peoples. It appears to be an antitoxin produced to mitigate the instability of over-developed self-consciousness. Without it the trifles of contact with ourselves or others would topple us into despair or conceit. It is invaluable for sincerity and balance in the times and persons in which complexity and uncertainty do not allow the wholeheartedness of prophetic fire. But there is a connexion. The humility and charity that keep laughter sweet were themselves the outcome of events where there was no laughter but that of malice. Humour may therefore be reckoned not so much an element in the discourse of Jesus as a product of His spirit in the complexities of recent human development.

When we examine the instances usually cited as evidence of the humour of Jesus, they are found to consist of two classes. The first are instances of wit in the widest sense rather than of humour, such as His suggestion that those who were building the tombs of the prophets were showing themselves worthy sons of their fathers who killed them. There is laughter here, but it is not the laughter of confession : it is the laughter that gives point to a mortal thrust.

The second class consists of sayings marked by what can only be called obvious absurdities. When Jesus bade the critic consider the beam in his own eye before he offered to take the mote from his brother's eye : when He accused the Pharisees of straining out the gnat and swallowing the camel : when He said that it was easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom

f God ; when He told His disciples that if they had faith as a grain f mustard seed they would be able to command the sycamine tree to e rooted up and planted in the sea and it would obey them ; in all hese cases His figures are undeniably absurd. So much has this been lt that attempts have been made to mitigate them, but in vain. espite the best endeavours of exegetes the beam remains a beam, the mel refuses to be reduced to a cable and the needle's eye to be enlarged a wicket-gate. The author of the First Gospel seems to join in this ttempt. Instead of the strange and difficult figure of the transplanted camine given by *Luke* (17[6]), he has the commonly used and easier rase about removing mountains (17[20]), thereby convincing all students hat *Luke's* version is the more original.

If we cannot explain these absurdities away we must try to under- and their use. Absurdities of figure may, of course, occur because he imagination is not fully alive to what the lips are uttering. But would be difficult to find any poet whose words tell us more surely an do those of Jesus that He sees what He says. Jesus nearly always poke in pictures. It is characteristic that when He speaks of the result f His work in the cities of Galilee, the cities themselves rise before im and he speaks to them, " Chorazin ! . . . Bethsaida ! . . . nd thou, Capernaum ! . . . "

But a speaker may be well aware of the absurdities he utters. his is sometimes, as in the case of many Irish bulls, when the speaker subordinates other intents of speech to the desire to be facetious. If we cannot attribute such a motive as this to Jesus it would seem that nly one other possibility remains. Absurdity of figure is the natural expression for that which strikes the speaker as being in itself absurd. We have an example of this in *King John* (Act II, Scene i), where Faulconbridge comments upon the First Citizen's gasconade :

> Here's a large mouth, indeed,
> That spits forth death and mountains, rocks, and seas,

nd we see at once that the aptness and force of the figure lies in its ery absurdity. And if we apply this suggestion to the absurdities the sayings of Jesus, it is obviously true of some of them at least.

Thus the absurd form of the question, " Why beholdest thou the ote that is in thy brother's eye, but considerest not the beam that is thine own eye ? " reminds us that we not only see others' faults more adily than our own, but that this tendency commonly goes to an bsurd length. The proverbial description of this bias has a similar lement of absurdity : " it is the pot calling the kettle black."

So also, when Jesus spoke of straining out the gnat and swallowing he camel He was using absurd terms to describe one of humanity's erennial absurdities, perennial too in the fact that, now as then, nvention does not see the joke. For even to-day we have not to look ar for religious authorities who are more careful of their pronunciation

than of their facts. And we are told that one of the greatest of modern statesmen was much more annoyed at being accused of bad shooting than of perjury.

These instances and the principle which they illustrate suggest that when Jesus said " It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God," His mind was envisaging something rather absurd than impossible. For an impossible figure does not necessarily denote impossibility; no man can swallow a camel, but the Pharisees did what Jesus meant by the figure. And to argue impossibility here from His next words, " With men it is impossible, but not with God," is to imply that God may sometimes be left out of count in things that concern His kingdom. In order to appreciate the force of this utterance we need to remember the common Jewish notion that wealth denoted the favour of God, a conviction that lies behind the disciples' fear that if a rich man has little chance, " then who can be saved ? " Jesus sees the absurdity of the idea. The rich man, used to finding in his wealth a key to all doors, stands before the door of the kingdom of God as helplessly absurd as a camel contemplating the passage of a needle's eye.

These considerations may throw some light on *Luke's* difficult passage about the transplanting of the sycamine tree. *Matthew*, as we saw, gives a different version, " If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." Not only is the figure more sober, but the addition of the last clause intimates that the whole is to be taken seriously. When, however, we remember that the mustard seed stood for the smallest amount above vanishing point, we are driven to ask, " Are all things possible to the least possible faith ? " The question gets more point when we remember that Paul uses the same figure of mountain-moving to express the greatest possible faith: " If I have all faith, so as to remove mountains . . . " and this certainly seems only natural to any one speaking seriously. Here then is another reason for thinking *Luke's* version more authentic, while the difficulty involved in *Matthew's* attempt to take the saying seriously suggests that *Luke's* absurdity of form may be an indication of the meaning of Jesus. This suggestion finds support in the setting given by *Luke*, which gives the saying as the reply of Jesus to the disciples' request, " Increase our faith." Now if we take the reply seriously, it tells the disciples that they have not faith as a grain of mustard seed, *i.e.*, that they have none at all. But we cannot think that Jesus, Who found faith in so many others, regarded His disciples as entirely without it. They had at least cast out demons in His name. And it is as difficult to think that He would snub them for an innocent request. To this is added the difficulty of thinking that He would depict any achievement useful and desirable for the kingdom of God by the uprooting of a tree and its being planted in

he sea. This saying, so fantastic that it is not likely to have been scribed to Jesus unless He really uttered it, describes an action so bsurd and useless that we cannot think that Jesus intended by it to escribe what He would have His followers aspire to. The conclusion, erefore, is that He was describing what He sees to be absurd. If e take His words at their face value He is describing the power to rk wonders in the vulgar sense, the thaumaturgy whose use lies not what it contributes to life but in its exhibition of the doer's power. e note the words, "It would have obeyed you," with their sug- stion rather of the magician's spell than of prayer; they reflect the n of "Lord, wilt thou that we bid fire come down from heaven and nsume them?" We remember also that the Pharisees asked for ign from heaven. And both pleas could find their justification in e ancient Scriptures. It is probable therefore that the disciples' quest for an increase of faith was a request for powers beyond those exorcism and other cures, for powers to work wonders. And the swer of Jesus is characteristic. He does not deny the possibility such things, but to Him they belong to the babyhood of faith, when is so little as to be almost nothing—small as a grain of mustard seed: the issues of His Father's kingdom they were absurd. What the sciples asked for would be a lessening rather than an increase of ith. On this occasion, as when James and John asked to sit on either de of Him in His glory, His answer implies that His disciples were reater than their request.

It seems therefore that the version of *Luke* shows that *Matthew's* ersion involves a misunderstanding of the meaning of Jesus. And e same should probably be said of what is apparently yet another ersion of this saying—*Mark* 11^{23}, "Verily I say unto you, Whosoever all say unto this mountain, Be thou taken up and cast into the sea; nd shall not doubt in his heart, but shall believe that what he saith meth to pass; he shall have it," for it should be noted that the king up and casting into the sea look like a reminiscence of the ying as we have it in *Luke*, the common form as we have it in *Matthew* nd 1 *Cor.* being merely the removal of the mountain. But if we may nclude that both the Matthaean and Marcan forms are a misunder- tanding of the words of Jesus, it will remove a difficulty from our ppreciation of the saneness and wholesomeness of His teaching, for isappointment of expectations based on these two texts has been a ery fruitful cause of the collapse of personal religion.

Another difficult utterance may be here considered. After the ying in which the lustful stare is condemned as adultery, *Matthew* lds, "And if thy right eye causeth thee to stumble, pluck it out, nd cast it from thee: for it is profitable for thee that one of thy embers should perish, and not thy whole body be cast into hell. And f thy right hand causeth thee to stumble, cut it off, and cast it from ee: for it is profitable for thee . . . &c" (*Mt.* 5^{29f}). *Mark*

(9[43ff]) has a similar passage with the addition of a clause about the foot: he places it after the saying about "causing one of these little ones to stumble." This difference of setting indicates that the original occasion of the saying had been lost. *Mark* places it topically beside another saying about "stumbling": *Matthew* connects the "stumbling" caused by the eye with the lustful look and thereby calls attention to an obvious absurdity. How in such a matter could the right eye be guilty and not the left? And how would the excision of one eye lessen the evil so long as the other remained? It is, of course, generally agreed that it would be the greatest folly to take such words literally and act upon them. Origen is said to have done so and to have regretted it. It is therefore generally taken for granted that by hand and foot and eye Jesus meant various interests and activities of life, in which case the saying tells us that any interest or activity that brings temptation must at all costs be renounced. But if we admit this principle there seems no reason why we should not apply it to life's members as well as to its interests. And then, too, there is no interest or activity of life without its temptations, so that, thus understood, this saying approximates to Buddhism and goes to justify those who maintain that the ethics of Jesus are the ethics of escape. But this contradicts the abundant and obvious evidence of Jesus' positive attitude to life. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you," is the antithesis of Buddhistic renunciation.

And apart from this, the question recurs, "Why the absurd form of the saying?" It is conceivable that a man might think to escape "the lust of the eyes" by destroying both of his own: to suggest a compromise by plucking out one is obviously to be intentionally absurd. And the absurdity is increased by reiteration, till we have a procession of one-eyed, one-armed, one-legged men entering into "*life*." To be unconscious of these absurdities would argue a slow mind in the speaker, and we have therefore to assume that they were intentional. And if the saying is intentionally absurd, it is difficult to see what it can be but an attack upon the idea, so common in the east, that the flesh is the seat of moral evil. If you really believe the flesh to be the cause of evil, then the less of it the better,—the one-eyed, one-armed, one-legged man multiplies his chances for the world to come.

There is evidence that such a theory of evil, though foreign to the genius of Hebrew religion, was to be reckoned with in the time of Jesus. Paul, educated in Jerusalem, finds his chief moral antithesis in the flesh and the spirit, and the very fact that the intensity of his experience and the soundness of his judgment enabled him to avoid the usual conclusion of these premises is evidence that the antithesis was adopted from current thought. The Essenes abstained from marriage and held the theory that the soul was lured from its ethereal dwelling by sensual love and so became imprisoned in the body. But occasion enough for

ne saying of Jesus might perhaps be found in the sort of Pharisee escribed in the Babylonian Talmud who paraded a bruised face as vidence that, when he chanced to meet a woman, he would rather alk with shut eyes than look upon her.

These last two instances are complementary and indicate that to esus nature was so near to God that He found something absurd the idea both of serving the kingdom of God by supernatural marvels nd of finding the seat of evil in the natural.

It is remarkable that in the whole of the New Testament outside the rst three gospels there is no case of the use of the absurd like these e from the lips of Jesus. This fact goes with others, such as the unique rt of the parables, to indicate the historicity of a great personality hind the gospel records. And our conception of that personality is riched, for this use of the absurd—and hence its appropriateness in e speech of Faulconbridge—indicates a free mind, and one in which ere is a rare and wholesome combination of the robust and the nsitive. The absence of this usage elsewhere in the New Testament ggests that its spirit was not native to the leaders of the early Church nd helps to explain why they took seriously sayings that have so bvious an element of the absurd. And the preservation of this misderstood element is evidence that our knowledge of what Jesus id is not entirely at the mercy of minds smaller than His own.

A. T. Cadoux.

BRIDGET BENDISH (1650-1726).

Of all the women whose names have adorned the rolls of our Congregational Churches, none can have been more remarkable than Mrs. Bridget Bendish. One of her contemporaries who knew her well likened her to Zenobia; she would, we think, have been as willing to lead an army to battle as was the martial Queen of Palmyra, and would not have been so easily led in triumph by a conqueror. In these later days, however, we need not go so far afield in search of her compeer. Readers of Kinglake's *Eothen*—one of the most charming books of travel in our language—cannot easily forget "Chatham's fiery granddaughter"—that "highly eccentric gentlewoman" of commanding character, Lady Hester Stanhope, whom the historian of the Crimean War visited in her Syrian fastness. In personal qualities these two fellow countrywomen—we are tempted to change their sex and call them "fellow-countrymen"—would not have been ill-matched, though we can hardly fancy them running in double harness together. They certainly had this in common, that each of them was a grandchild of the most illustrious Englishman of his century—Lady Hester of William Pitt, the great Commoner, and Bridget Bendish of the great Lord Protector of the Commonwealth of England who was entitled to style himself *Oliver P.* In voice, features and character, each—we are told on excellent authority—strikingly resembled her majestic ancestor. Each of them spent some years in Whitehall—Lady Hester when she kept house in Downing Street for her uncle, William Pitt the younger, and Bridget Bendish in the days when there was still a regal palace at Westminster and she could sit on the knee of the man to whom all the princes of Europe were paying court. Hester Stanhope became the first lady in Lebanon, and at one time it was not unreasonable to expect that the little girl who played in the palace would by and by become one of the first ladies in Christendom.

Napoleon's Marshals were little better than his satellites. Cromwell's generals were his colleagues and friends, free to become members of his family. Among them, and perhaps the greatest of them, was Henry Ireton, soldier and statesman, who, had he survived, might have ruled Great Britain and Ireland as *Henry P.* Ireton married Oliver's daughter Bridget and begat the Bridget Ireton of our story. He died when his daughter was still in the nursery. Fleetwood married the widowed mother. Fleetwood may have been a little less distinguished than Ireton, but he had given the onset at Dunbar and had led the decisive movement at Worcester. He was an Independent not without Baptist sympathies. He was not one of the regicides. He escaped the axe at the Restoration and was allowed to live in obscurity for thirty years. His wife died and he married again: we are not told how Bridget Ireton fared in the house of her stepfather's second wife.

Bridget Ireton married Thomas Bendish "of Gray's Inn, Middlesex and Southtown, Suffolk—descended of a very ancient and respectable family." Southtown is the overflow across the Yare of the Parliamentary Borough of Great Yarmouth, and at Southtown Thomas Bendish owned some saltworks. He was, we are told, a "leading member of the Independent or Congregational Church of Yarmouth"; and, we may add, Dr. Owen was, by his writings, his wife's lifelong "spiritual guide." The name of Bendish may have been well known near Bridget's new home, for on the twenty-ninth of November, 1649, the Council of State sent orders[1] to a Mr. Thomas Bendish, an officer in the port of Yarmouth, "to make strict search for certain scandalous books against the government of this Commonwealth, expected to come out of Holland"—these scandalous books being apparently copies of the *Defensio Regia*, whose author, Salmasius, was so piteously drubbed by Milton. Pepys may have been connected with the family. Of a younger son of Sir Thomas Bendish he wrote (October 4th, 1660): "So we are called cozens." This Sir Thomas or another of that name was an Essex Baronet and had served as an Ambassador for both Charles I. and Oliver Cromwell. Much later, a Mr. Bendish was an original member of the Society of Dissenting Deputies[2]—an "ultra-Dissenter"; and when the posthumous works of that notable Independent divine, Mr. Henry Grove, were published by subscription in 1740, a Mrs. Bendish was one of the subscribers. Two bishops also subscribed; and the Dean of Christ Church, Oxford, and the Principal of the University of Edinburgh each subscribed for no fewer than six copies. We may infer that some of the Bendishes were still faithful to the teachings of Dr. Owen, and that Episcopalians, Presbyterians, and Independents were not always unwilling to learn from one another.

But for Lord Clarendon and his *History of the Rebellion and Civil Wars in England* we might never have heard of Bridget Bendish. In the most famous of his famous portraits or character sketches he sums up Oliver Cromwell as "a brave wicked man." This, when it saw the light long after the noble Earl's death, was regarded or resented as a challenge by the Rev. Samuel Say, who, seemingly on the principle of "like grandchild, like grandsire," set himself the task of proving, to his own satisfaction and ours, that one at least of Oliver's granddaughters, and she the best known to him, was "a brave, good woman." Samuel Say was an intimate friend of Isaac Watts. He was minister in Great Yarmouth in 1704. In 1707 he removed to Lowestoft, where he was pastor for eighteen years. He was connected by marriage with the families of Bendish, Ireton, and Cromwell, and "had," he claims, "every possible advantage for an accurate examination of Mrs. Bendysh's character." He depicted his heroine while she was yet living,

[1] Masson, *Life of Milton* (London, 1877), IV, 150.

[2] Thos. Rees, *A Sketch of the History of the Regium Donum* (London, 1834), p. 88.

but, whether from prudence or a more delicate sentiment, he, like Clarendon, did not publish ; and his manuscripts first saw the light in the *London Magazine* of 1774 and 1775, thereby attracting the favourable attention of the *Gentleman's Magazine* and of Carlyle's Mark Noble.

Mrs. Bendish, as Mr. Say saw her, was

> a person of great presence and majesty, heroic courage and indefatigable industry, and with something in her countenance and manner that at once attracts and commands respect the moment she appears in company . . . a lady who as she exactly resembles the best pictures of Oliver, so she seems also exactly to resemble him in the cast of her mind.

In her salt-works at Southtown she was

> accustomed to turn her hands to the meanest offices and even drudgeries of life among her workmen from the earliest morning to the decline of day . . . in a habit and appearance beneath the meanest of them . . . and then, immediately after having eaten and drank of whatever is before her . . . to throw herself down upon the next couch or bed that offers, in the profoundest sleep : to rise from it with new life and vigour : to dress herself in . . . riches and grandeur . . . and about the close of evening to ride in her chaise or on her pad to a neighbouring port [Great Yarmouth] and there [to] shine in conversation and to receive the place and precedence in all company, as a lady who once expected to have been one of the first persons in Europe ; to make innumerable visits of ceremony, business, or charity : and dispatch the greatest affairs with the utmost ease and address, appearing everywhere as the common friend, advocate and patroness of all the poor and the miserable in any kind ; in whose cause she will receive no denial from the great and rich ; rather demanding than requesting . . . and who is generally received and regarded by those who know her best, as a person of great sincerity, piety, generosity and even profusion of charity. . . . She is ready to do all the service that lies in her power, affecting all mankind equally . . . according . . . to their necessities and miseries . . . neither the wickedness of their characters nor the injuries they may have done herself in particular are the least exception, but rather a peculiar recommendation.

She " never broke her promise in her life," but appears to have been somewhat outspoken—now and then, we fear, at Mr. Say's expense, for he says he had " felt by turns her friendship and her resentment . . . for a course of years," but was impelled to testify that any one " would do her . . . the greatest injury who should say that she is a great, wicked woman."

In " any great hazardous and doubtful undertaking," our author proceeds,

> She pursues the method which, as she says, her grandfather always employed with success . . . she shuts herself up in her closet [for] fasting and prayer . . . which creates in her a confidence and industry that generally attains its end and hardens her in the same practice for ever. She will trust a Friend that never deceived her.

Mr. Say adds:

> This was the very answer she made me, when upon her receiving a considerable legacy at the death of a noble relation [Lady Fauconberg, her aunt] I urged her to suspend her usual acts of piety, generosity and charity upon such occasions, till she had been just to the demands of a poor woman and had heard the cries of a family too long kept out of their money; for "how," said I, "if you die and leave such a debt undischarged, will it be paid?" . . . She assured me she would never die in any one's debt.

The event justified her conduct—so Mr. Say wrote after her death. He concludes:

> Such was this granddaughter of Oliver who inherited more of his constitution of body and complexion of mind than any of his descendants and relations with whom I have happened to be acquainted; and I have had great acquaintance with many others of his grand-children; and have seen his son Richard and Richard's son Oliver who had something indeed of the spirit of his grandfather but [in] all his other distinguishing qualifications seemed vastly inferior to the lady whose character I have sincerely represented as it has long appeared to S.S.

Mr. Say would probably have agreed with what, according to Bishop Burnet[1], was said of Lady Fauconberg, and other descendants of the Protector, that "those who wore breeches deserved petticoats better, but if those in petticoats had been in breeches they would have held faster."

A certain Mr. [or Dr.] Brooke says:

> The old lady was a very singular character and there was something in her person when she was dressed and in company that could not fail of attracting at once the notice and respect of any strangers that entered the room where ever she was, though the company were ever so numerous and though many of them might be more splendid in their appearance. Splendid, indeed, she never was; her highest dress being a plain silk, but it was usually of the richest sort; though, as far as I can remember, of what is called a Quaker's colour; and she wore besides a kind of black silk hood that I rarely, if ever, observed to be wore by ladies of her time; and though hoops were in fashion long before her death, nothing, I suppose, could have induced her to wear one.

Mr. Brooke, like Mr. Say, dwells on "her likeness to the best pictures of Oliver," and goes on to remark that

> She no less resembled him in the qualities of enterprise, resolution, courage and enthusiasm. She looked upon him as the first and greatest of mankind and also as the best; in talking of herself, on the mention of any good quality, she would say she learned it of her grandfather and would add, if she had anything valuable, she learned it all from him. She must certainly have had an engaging and entertaining turn of conversation or she could not have fixed the attention of myself, when a boy of twelve or fourteen and of another still younger and as volatile; and have made us often happy in listening to her discourse whether it

[1] *History of My Own Time* (Oxford, 1897), p. 149.

concerned the history of herself and her own times or whether it consisted of advice and instruction to us or was a mixture of both. It is impossible to say what figure she might not have made in the world had she been placed in an elevated station and been honoured with the confidence of a prince or minister [of state] . . . She was left with an income, I think, of two or three hundred pounds a year . . . engaged in [business] by which I have been told she was much oftener a loser than a gainer. One into which she entered was the grazing of cattle; her going to fairs to buy them, in the only equipage she had, a one horse chaise, afforded exercise at once for her courage and enthusiasm; travelling in the night was to her the same as in the day; and in the worst roads and weather as in the best; nor could she recount any dangers in which it would be too little to say she was perfectly fearless; it comes nearer to her character to say, which she would most enjoy. I have heard her say that when in the darkest night on a wild open heath, with the roads of which she was quite unacquainted, she has had to encounter the most dreadful thunder storm, she has then been happy, has sung this or that psalm and doubted not that angels surrounded her chaise and protected her. She was as little fearful of encountering other dangers; in particular, she delivered a relation from imprisonment for high treason on account of the Rye-house plot, by a bold and well conceived stratagem, though perfectly sensible of the vindictive spirit of the king and duke,[1] and that her own life must have paid the price of his escape, had she been detected. I have heard that she was privy to this plot when it was hatching. I have also heard . . . that she was in the secret of the revolution; that she would go into shops in different parts of the town under a pretence of cheapening silks and other goods and in going out to her coach, would take the opportunity to drop bundles of papers to prepare the minds of the people for that happy event . . . The art of secret keeping, I have heard her say, she learned from her grandfather; for that when she was only six years of age she was sat between his knees when he has held a cabinet council; and on some of them objecting to her being there, he has said "there was no secret he would trust with any of them that he would not trust with that infant."[2]

Mr. Brooke tells us that

happening to travel in a London stage with two gentlemen who had swords on, she informed them of her descent from Oliver and, as usual, was extolling him with all that rapture to which her idolizing him to enthusiasm led her; when one of her fellow travellers [treated] his memory with gross indignity and abuse; she answered it with all the spirit that was inherent in her till the coach stopped and they got out, on which she instantly drew the other gentleman's sword, called this a poltroon and a coward for behaving as he had done to a woman and now challenged him to shew himself a man, told him she was prepared to treat him as he might expect from his insolence, were she a man.

[1] Of York, afterwards James II.

[2] Mr. Dawson Turner used to relate that he once heard Woolner declare that he had asked Mrs. Bendish, Cromwell's grand-daughter, whether she had ever been at Court; to which her reply was "Never since I was waited upon there on the knee." This might be true, as Woolner was twenty-seven years of age at the death of Mrs. Bendish. (Charles John Palmer, *Perlustration of Great Yarmouth*, I. 343). For this reference I am indebted to Mr. W. Edgar Stephens, Town Clerk of Great Yarmouth.

Mr. Hewling Luson (we will presently introduce him to our readers) ves a different version of this encounter. He says that

> after they went out of the coach and had taken some refreshment, the old lady very calmly and respectfully desired to speak with the gentleman who had been her opponent in the dispute. When she had him alone she told him with great composure . . . that Cromwell's blood . . . flowed in her veins . . . that she could not handle a sword but could fire a pistol as well as he, and that she demanded immediate satisfaction to the injured honour of her family.

The gentleman, according to Mr. Luson, had the good sense to ask r pardon; they finished their journey with much pleasure and od humour, "but Saint Oliver was not again brought on the tapis." We return to Mr. Brooke, who held that if Bridget Bendish had en in the situation of Queen Elizabeth

> she would without scruple have cut off the heads of twenty Marys . . . would as gloriously have defended her kingdom against a Spanish Armada . . . and have rather inwardly triumphed than been intimidated at the most formidable preparations against her.

Mr. Hewling Luson[1] was connected with the Cromwells and so with those two youthful Hewlings on whose tragic fate after Sedgemoor Macaulay dwelt so pathetically. Mr. Luson tells us that he was not more than sixteen when Bridget Bendish died. He speaks her exact likeness to the best portraits of the Protector, and ys that she had Cromwell's courage—often expressed without due female decorum." She lived, he says, in the "troublesome times" nd waged perpetual war with the "spies and informers" who made eir profit of preachers and conventicles.

> This kind of battle was . . . in the true taste of her spirit. . . . Sometimes she circumvented and outwitted them and sometimes she bullied them; and the event generally was that she got the poor parson out of their clutches. . . . Upon these occasions, . . . Mrs. Bendysh was sure of the common people; she was . . . very dear to them; when she had money she gave . . . when she had none, which was pretty often the case, they were sure of receiving civility and commiseration: she was not barely charitable, she practised an exalted humanity; in the meanest sick room . . . she turned attendant herself and would sit hours in the poorest chamber . . . in this noble employment she passed much of her time.

Beloved by the poor, she was, says Mr. Luson, respected by the ich, to whom

> when she kept clear of her enthusiastic freaks, she was highly entertaining. . . . She had a free and spirited elocution . . . great dignity in her manner and a most engaging address. [In her salt works] quite open to the road, I have often seen her in the morning,

[1] His surname is probably a variation of Leveson—pronounced Lewson or Luson the Leveson-Gowers. A Jane Luson was buried in Bunhill Fields in 1816 at the e of 108, 116, or 132, "the oldest person buried there." She was of the same family d may have sat on the knee of one who had sat on Oliver's knee.

stumping about with an old straw hat on her head, her hair about her ears, without stays, and when it was cold, an old blanket about her shoulders and a staff in her hand; in a word, exactly accoutred to mount the stage as a witch in *Macbeth;* yet if at such a time she was accosted by any person of rank or breeding, that dignity of her manner and politeness of her stile, which nothing could efface, would instantly break through the veil of debasement which concealed her native grandeur; and a stranger to her customs might become astonished to find himself addressed by a princess while he was looking at a mumper.

Of two other grand-daughters of Oliver, Mr. Luson remarks that

they had neither the great sense nor the great enthusiasm of Mrs. Bendysh; but [that] as the daughter of Ireton had dignity without pride, so they had pride without dignity.

She had, Mr. Luson testifies,

one constant never-failing resource . . . she determined, at all events to "serve the Lord with gladness" . . . if she succeeded, to be thankful . . . if she suffered adversity, which was generally her lot, she was vastly more thankful for that . . . She no more doubted the validity of her election than Squire Wilkes doubts the validity of his for the county of Middlesex[1] . . . of her grandfather's memory she was passionately fond . . . when her faith in Oliver was gravely contested . . . great and fearful was her wrath.

We can easily believe Mr. Luson when he tells us that

Mrs. Bendysh's personal economy was not of the common form, her hours of visiting went generally out of the common season. She would frequently come and visit at my father's at nine or ten at night, and sometimes later if the doors were not shut . . . She generally stayed till about one in the morning . . . highly inconvenient yet nobody complained . . . there was an old mare which had been the faithful companion of Mrs. Bendysh's adventures during many years. The old mare and her manœuvres were as well known at Yarmouth as the old lady. On this mare she was generally mounted; but towards the end of her life, the mare was prevailed with to draw a chaise in which Mrs. Bendysh often seated herself.

Mrs. Bendysh would never suffer a servant to her in these night visits. God, she said, was her guard and she would have no other. Her dress, on these visits, though it was in a taste of her own, was always grave and handsome. At about one in the morning, for she never finished her round of visits sooner, she used to put herself on the top of the mare or into the chaise and set off on her return. When the mare began to move, Mrs. Bendysh began to sing a psalm or one of Watts's hymns in a very loud but not very harmonious key. This I have often heard: and thus the two old souls, the mare and her mistress, one gently trotting and the other loudly singing, jogged on, the length of a short mile from Yarmouth, which brought them home.

Bridget Bendish and her family were among the many friends of Isaac Watts. Once he addressed to her a short poem—a poem which

[1] Luson was writing in the third quarter of the eighteenth century and in the exciting times of John Wilkes.

akes us suspect that this creature of heroic blood had her melting
oments, for the poem "To Mrs. B. Bendish against Tears" [1699]
ds with the following stanzas :

Then let those useless streams be staid.
Wear native courage on your face,
These vulgar things were never made
For souls of a Superior Race.

If 'tis a rugged path you go
And thousand Foes your steps surround,
Tread the thorns down, charge thro' the Foe
The hardest fight is highest crowned.

Did Bridget Bendish, like the hardy sailors of Dante's Ulysses, ever
ed to be thus reminded of the seed from which she sprang—of her
ndfather at the head of his cavalry on Marston Moor or rejoicing in
s crowning mercies of Dunbar and Worcester ?

Macaulay has told us that when the young Pitt made his first speech
the House of Commons, Burke, moved even to tears, exclaimed, "It
not a chip of the old block ; it is the old block itself." Bridget
endish was, we fancy, a very considerable fragment of a solid rock.

W. J. Payling Wright.

DEVOTIONAL LITERATURE AS A SPIRITUAL AID.

ALL literature can be a great help to a minister in his work. Th following paper is concerned, however, only with the form of literatur which is termed devotional, and with this devotional literatur especially in its relation to the most critical matter of all for th ministry, the inner life. Primarily the paper is for ministers, but i may perhaps have a wider usefulness.

George Herbert, of Bemerton, whose *Life* by Izaak Walton is on of the perfect biographical sketches in our language, says in the *Pries to the Temple* that we are not to think that when we have read th Fathers and the Schoolmen a minister is made and the thing is done The greatest and hardest preparation, he says, is within. This kin of making goes on, of course, all through life, and a day should arriv when we can, with Paul, say that we have become men and have pu away childish things. Spiritual maturity is the best and the final gift and the value of a devotional literature is just its power to help us t gain this gift.

In what follows I shall say nothing about the Bible. I take th Bible for granted. The Bible stands solitary, supreme, untouchable The Book of Psalms and John's Gospel are the superlative master pieces of devotion, and compared with these there are no others. Th man who had really mastered the middle chapters of John, beginnin " Let not your heart be troubled," would have little left to learn. Th Upper Room is the astronomical centre of the spiritual universe. Bu there exists a large literature of devotion, which has grown up aroun the Bible, and out of a vivid experience of Christ ; and some of thes books are genuine classics of the religious life, and masterpieces in thei own field. A few are widely known, at least by name. There is *e.g.*, the *Imitation of Christ*, probably written by Thomas à Kempis a medieval mystic, and so akin in spirit to *John* that as you turn ove the pages you seem almost to hear the beloved disciple talking to his Master. In our own language the greatest of these books is *The Pilgrim's Progress*, and, very nearly as great, *Grace Abounding*, both o them the work of a tinker, who had, in his own phrase, looked in afte his pilgrims through the open gates, and had seen that the City shone like the sun.

Then there is William Law's *Serious Call*, a very different book by an eighteenth century recluse and scholar, and essentially Anglica in type ; a book that had much to do with the start of the Evangelica Revival, and also of the Oxford Movement. The story of Keble and Hurrell Froude at Fairford is well known. Froude happened to say in Keble's hearing that Law's *Serious Call* was a pretty book, or some such word as that : Keble replied that to say the *Serious Call* was a

retty book seemed much as if one should say that the Judgment Day ill be a pretty sight. Newman's *Apologia*, the book in which he replied Charles Kingsley, is without a peer in its own kind in the nineteenth ntury. It searches the outer deeps, the hidden mystery of a great ul. You will never quite understand the drift of English religion -day unless you master the *Apologia*. It is the best modern study the religious psychology of a dominating mind ; and it is written pure, musical English, before the deluge of the new psychology fell on us. In that inimitable work, the *Priest to the Temple*, George erbert sets down the form and character of a true pastor, so that he mself might have a mark to aim at. It is Herbert who says of the country stor that the pulpit is " his joy and his throne," but that the character his sermon is holiness ; " he is not witty, or learned, or eloquent, but ly." Other books of similar worth will occur to you, like John owe's *Living Temple*, a hard book to read, built up of Puritan granite, mething for you to bite your teeth on. Then there is Baxter's *aints' Rest*, which everybody talks about and nobody reads ; and the *rayers* of Bishop Andrewes. These titles will suffice to recall the ealth of our devotional literature. All these are real books. They re the work of men who were masters in their knowledge of the religious ife and of human nature.

Personalities like these are the St. Bernards and St. Teresas of e world, and probably they will always be few. Not every man can go through Vanity Fair and put his fingers in his ears, and " set very ight by its wares." I suppose most of us know how difficult a thing is to keep real in the religious life. We know only too well the danger becoming content with the average. And, besides, the ministry has s own perils : and there is wisdom for us in Lord Kelvin's advice to ilors, that they should take the most frequent soundings in the aters they know best. A minister's work makes him so familiar ith at least the form of spiritual things, and he has to talk so much out them, that he is in some risk of losing the valid experience. When at happens we use unreal words, which convey more than we really el ; that is to say, we become professional. In that state a man's ords do not reflect a genuine life within. That is why a book like Law's *erious Call*, so cool and unerring in its aim, is sure to make you want take cover. But if there is this break of continuity between the ue state of his spiritual life and what a man says about spiritual ings, this discontinuity will be destructive in the end if he lets it go on. " Words have a meaning," says Newman, " whether we mean that eaning or not ; and they are imputed to us in their real meaning." hen we use words easily and fluently and in habitual phrase, there is ways the danger that our words should go beyond, or overstate, the ue facts of our interior life : and if they do, it means that our pro- ssions are not made good, and quite unconsciously we slip into sincerity. That is one reason why many sermons are simply woolly,

and why their appeal wins no assent. It is not a question of vulgar hypocrisy, or of the Pharisee's sin of washing only the outside of the cup. That is not our danger. Our danger is much more subtle. Fishermen tell me that the Olive Dun is one of the most killing flies on the river, and that it is a rather dull, average-tinted sort of fly; what one might call the fly of the commonplace. Is it not the average-tinted commonplaceness that becomes a snare to ourselves? May we not get the habit, without knowing it, of contentment with the average? Yet all the while our call is to the ideal, and our work is with the ideal, and it is the ideal of which we are heard to speak.

There are, of course, many safeguards and helps within our reach, but one very great spiritual aid against such dangers and mistakes can be found in those works of devotional literature which we may fairly call classical in their treatment of the religious life. These works furnish us with standards of the rarest excellence; they criticize us; they forbid us to surrender to the average. A more recent book of this kind, which may become a classic, is Dean Church's *Discipline of the Christian Character*, in which he speaks of the new type of character which Jesus Christ brought into the world—"no dream, no speculation, no theory on paper or literary picture; but a new life, a new and unthought-of possibility of goodness." Dean Church speaks of this character as the crown of the long travail of the ages of God's patience; and he says that as long as men believe in Christ this character will last, but it will not last longer. That is how men like these call us off from boys' paper-chases and make us consider instead Him Who is author and finisher of our faith.

Looking back to some of the older books, perhaps the tenderest thing in *Grace Abounding* is Bunyan's saying, in his despair after letting Christ go, that when he looked back over his shoulder he seemed to see Christ following him with a pardon in His hand. "God sees hearts," says George Herbert, "as we see faces." It does us good to escape from stale air to this freshness of the hills, where the light is crystal; and we are all the better for it if there is a sharpness in the wind which makes us catch our breath. "Idleness," says Jeremy Taylor, "is the burial of a living man. Do not the work of God negligently and idly; let not thy heart be upon the world when thy hand is lift up in prayer": and he quotes the great instance of Sir Thomas More being sent for by the king when he was at his prayers in public, and sending back word that he would attend the king when he had first performed his service to the King of kings. This other-worldliness, in the sense of knowing our high calling, brings to mind Samuel Rutherford's quaint saying in one of the *Letters*: "The pilgrim's eye and look is a disdainful-like, discontented cast of his eye, his heart crying after his eye, 'Fy, Fy, this is not like my country.'" Things like these bring home to us the reality of the spiritual world, and they are fresh and clear like mountain streams.

But there is another way in which these devotional works can help us, if I can make my meaning clear. A day or two ago I was in a little country town which was sheltered under the Downs and set on a tidal river. At first the place seemed so quiet that it made me think of that line of Wordsworth's :

"Dear God! the very houses seem asleep."

And then the tide began to run ; and it may have been only fancy, but everything seemed to quicken as the water came up from the sea. The place took on an aspect of the universal, and somehow it seemed bigger, and as if it had a wider outlook. May it not be that our spiritual life is far too local, and its view far too shut in? I wonder sometimes if we realize how sectarian we are. Things might be much better with us if we knew more about the outer ocean, and if we had deep-sea tides running in our little river : better with us, that is to say, if we had a more generous spiritual acquaintance. Why should we hear only our own church bell?

In that same country town I was looking one morning at some cottage gardens and apple orchards—very pleasant indeed to see. But in the afternoon some of us went up into the hills behind the town, and we came to the opening of a rising valley, which was crowned all along its top with immense beechwoods, and these seemed to have poured themselves over the ridge and down the flanks of the hills. It was the very kind of beauty which is to be seen only in some of the old baronial estates of England, and I was told that this was the work of the old masters of landscape gardening two or three hundred years ago. Perhaps I am wrong, but are we not apt to be satisfied in spiritual things with our cottage wallflowers and apple orchards, going up but too seldom to where the marvellous landscape gardening of the great baronial lords of the soul is to be found? It is thus we lose, or we never get, that widening of the spiritual horizon which men of other communions, like à Kempis, and Law, and Andrewes, would give us. A richer spiritual understanding would come to us ; and the very differences between them and ourselves, both in their modes of speech and in their intellectual apprehension, would tend to broaden our minds to a truer Christian catholicity.

For breadth, as contrasted with narrowness, is really a quality of the soul. It is rather assumed to-day that scientists and such like folk are very broad, and that poor fellows like you and me are narrow. Well, I do not accept that easy separation between the sheep and the goats. It need not be so. Breadth is not so much what you believe as it is a certain quality of spirit in the man that you are. It is not so much a question of what we believe about the Pentateuch and the Fourth Gospel, or even about the relation of man in Pliocene or Eocene times to the tribes of the monkeys—all these are pretty much what Bunyan calls the "crack-groats and fourpence-ha'pennies in our

purses," while our real wealth, our Spanish doubloons and pieces-of-eight, are in our trunks at home. That is to say, our real liberty is in what we are in the secret life of the soul. And though I do not want to be misunderstood as turning in the least away from responsible scientific conclusions, my feeling is that you will find, *e.g.*, in Plato's *Phaedo* and in his *Apology*, pre-Christian though they are, a far more liberalizing education on the question of the nature of the soul and of its immortality than in Sir Arthur Keith's unperceiving dogmatism.

Those who know what the fight for liberty has been are not likely to undervalue the victories that have been won. The main battle for the right to think, and for what Milton calls "man's right to Truth", has been decided; and we have a liberty which can "enfranchise, enlarge"—the words are from the *Areopagitica*—"and lift up our apprehensions degrees above themselves"; but it will matter very little that we can believe with Galileo that the earth moves, unless we are also free in our own interior selves; free, I mean, from the rule of the sectarian phrase and from the narrowed outlook of the spiritual clique. We shall not have real liberty unless there come to us up life's spiritual stream,

"Murmurs and scents of the infinite sea."

It is this larger liberty of the spiritual open that it is so hard to keep. And it is because the great devotional writers will help us to keep this spaciousness or catholicity of the soul that they are so well worth listening to. If we do listen to them they will not disappoint us. They will bring us on towards that City of Truth whose streets are of pure gold.

A. T. S. James.

THE LOUD PARSOON.

And all the people beat their breasts,
When they heard the loud parsoon.

We are unable to identify the interlocutors in this dialogue. "A." might really stand for anybody. "The D.P." is a mystery, but it is supposed, from internal evidence, that the P. may stand for parson.

A. Well, I think religion is more a matter of digestion than anything else. There have been times when I had the God's-in-his-heaven-all's-right-with-the-world feeling, and I thought it was religion; but more usually I agree with those old pagans who said that the world developed out of an egg; I fancy they had not the courage to add that it was a bad egg.

The D.P. All goes well, and then, as Browning says, there

comes a gouty touch,
A chorus-ending from a cabaret,
And that's enough for fifty hopes and fears—

is that what you mean?

A. Yes, pretty much. The doctors have proved it scientifically, you know. Religion is all a matter of glands and secretions. Give an old man monkey glands, and he starts gambolling and frisking like a two-year-old. You can absolutely alter a man's temperament and outlook by a change in his glands; why, you can make an archdeacon into a murderer by clipping his glands; ask any doctor!

D.P. Well, I don't think that upsets the religious position altogether.

A. It does; it means that a man's feelings, upon which his thoughts depend, are determined by his physical state of health.

D.P. I don't agree that a man's thoughts depend entirely on his feelings; and, after all, the ideas of a healthy mind are not disproved because an unhealthy mind rejects them.

A. You are not going to suggest to me that the religious man is one typically healthy-minded man, are you?

D.P. No; at least not quite so baldly, though it comes very much to that.

A. No, it won't do; if you want people to be religious, there is no other way—you must make them take the right pills. Your only hope is to set up a multiple spiritual druggist's store with a strong publicity department, and persuade everybody to buy the right glands in pill form and get religion that way.

D.P. I'm not taking that! The boot is on the other leg, or, perhaps I should say, the pill is in the other box. When men tell me their dreadful theological horrors and perplexities, I often feel that what they want is not pastoral help but just enough to cover a sixpence

every morning with their tea. I believe that religion and health go together.

A. There you are! That proves my point that religion is a matter of digestion and that an *apéritif* is much more potent than a sermon! But I thought you said just now that a man's ideas did not depend on his feelings?

D.P. Well, they do and they don't. When a man has no bed-rock principles and convictions he thinks the world a heaven or a wash-out according to his digestion; you are quite right there, but I don't call that religion. When a man has principles, they hold in fair weather and in foul.

A. That only means that the trouble is peculiarly deep-seated with him; it does not mean that his ideas are true. I believe myself that religion is a disease.

D.P. Well, some of these modern psychological doctors are finding it a great help in healing disease.

A. Yes, on the antidote principle, and just as they use strychnine in some cases. I agree that religion is very attractive sometimes, like mistletoe—but that is a disease too!

D.P. I agree with you this far, that a great deal that passes for religion in these days is a disease; but I most emphatically do not agree with this determinism of yours—I mean the view that all our ideas and beliefs are simply the result of our glands or our mental make-up, and are not freely and responsibly accepted.

A. You will find it hard to maintain that; for it is quite obvious that our general state of mind and outlook depends enormously on our health, and that most of the ideas we have, especially those most dominant, are just those which we received uncritically when we were children.

D.P. I am glad I was not brought up in your nursery! But, seriously, I agree that our outlook depends "enormously," as you say, on our general health and digestion, on the news in the papers, and the letters we get at breakfast. That only means that our ideas are much qualified by our health; and I agree that we accepted uncritically as children the main ideas which tend to dominate us now. But I maintain that, as we really grow up, we get, or ought to get, some bed-rock convictions which will hold whether the temperature rises or falls, and that we have no business as adults to hold *uncritically* the views in which we were brought up. Our views and feelings are qualified by our past and our environment, but not determined by them.

A. Well, Freud is a determinist, and I think he is one of the greatest men of our time.

D.P. So do I—as a pioneer; but, after all, a doctor in practice is bound to act on the hypothesis of determinism.

A. And if he cures his patients that ought to prove that he is right.

D.P. Only within a limited sphere. If I cut my finger the doctor es it up, looks at my general health, and says that if I leave it alone o many days, it will heal ; and it does heal, provided no other factors me in.

A. What sort of factors do you mean ?

D.P. Well, before the time was up for my finger to heal I might ke up my braces and hang myself by the neck till I died. My finger ould not heal then, would it ?

A. Try it and see !

D.P. Or I might get bad news that evening from the stock-market d begin worrying and work myself into such a state that my finger ould not heal. Any doctor will tell you that . . .

A. I always advise Government bonds for people like you.

D.P. The healing of my finger is not just automatic.

A. No, not altogether ; but your addiction to suicide, and the olish investments you make, and your still more foolish way of rrying over them, are all due to your rotten psychological make-up. ou are not really free, though you think you are.

D.P. Then why are you arguing with me ?

A. Because I want you to see reason.

D.P. To see the truth, you mean ?

A. Yes, if you like.

D.P. But why speak about truth or reason or persuasion, if our leas are all fixed and determined ? We never could get away from ur pre-conceived ideas to find the truth, nor be persuaded away from ur ideas !

A. Well, I suppose there are truth and reason somewhere, if only e could find them.

D.P. That's not a bad basis for religion as a start.

A. I might grant you that much but I think you'll find it won't ake you far.

D.P. Perhaps not, but I'll try. Suppose that on Monday you get lls from your tailor and your tobacconist ; and on Tuesday from the hemist and the coal merchant ; two and two makes four, doesn't it ?

A. Good effort !

D.P. But it makes four whether you feel full of beans or like nothing n earth, doesn't it ? whether it's twenty below zero or sixty above ?

A. Yes.

D.P. Anyhow, then, there are some truths that do not depend on ur feelings or our temperament or our glands.

A. I am quite prepared to grant you the truths of mathematics, ut you can't base religion on the hypotenuse of a triangle, like a roposition in Euclid.

D.P. No, but I've only started.

A. I'm telling you, you haven't got far.

D.P. By the way, were you listening in last night ?

A. Yes.

D.P. Did you hear the saxophone render the fox-trot, "Are you waiting for me in the corner?" ?

A. I did, and of all the darndest . . .

D.P. Yes, quite, and did you hear the Fire Music from the Valkyrie afterwards ?

A. I certainly did ! But Wagner, you know, was not one of your good religious men.

D.P. But you feel certain that Wagner is better than that saxophone stuff ?

A. No doubt about that, but what are you getting at ?

D.P. Are you as sure as you are that two and two make four ?

A. Yes, but in a different way. A savage would not agree with me.

D.P. I know. But you are sure all the same. Certain it is not just a question of your digestion ?

A. Certain.

D.P. Then there is something else you are sure about besides mathematics.

A. Yes, but my preference is due to my upbringing and education.

D.P. Well, a savage cannot count up to ten and prefers the tom-tom, but that does not weaken your conviction ?

A. No, not really.

D.P. We're getting on !

A. I'm glad you think so, but you'll have to get on a little faster, for I have to go soon.

D.P. Did you ever hear of instructions being given to a sea-captain that in the event of disaster he was, if he was feeling bright and good, to send off the women and children first and leave the ship last himself ?

A. Oh well, I agree that duty does not depend on our feelings, but you can't get me that way, for all this altruism is quite a modern idea and due to education.

D.P. But you agree that when a man has been educated up to seeing his duty in that way, he has no option but to do it ?

A. Yes, I agree to that.

D.P. You do not really doubt that we are nearer than the savages to the truth in these matters ?

A. Nearer, perhaps, but we are a long way from arriving yet !

D.P. I daresay, but if we are to try to pierce through the mists and to find the meaning of this mysterious world of ours and of life, it is obvious that we must start from the things that are most sure.

A. All right.

D.P. Well, is there anything in the world you are more sure about than that two and two make four, that Wagner is superior to rag-time, and that the captain should be the last to leave the ship ?

A. No, that's sound, and, to help you, I'll add that I'm equally sure of the affection of a few people for me.

D.P. It seems to me, then, that we have some pretty sure anchors to hold us in the storms of our feelings and temperaments.

A. But I shan't let you get away with that, for there are no truths of which I am more uncertain than the so-called truths of religion, and I don't believe that even if I had worked harder at school and gone on to a doctorate at the University, I should be of another opinion. You can't make out that the more educated a man is, the more religious he is.

D.P. No, I'll not attempt that. But what do you mean by "the so-called truths of religion"?

A. I mean the doctrines that you people make fundamental, the divinity of Christ, the Trinity, the Atonement and so on.

D.P. I might perhaps call those the truths of theology, but I am not sure that I should call them the truths of religion.

A. Well, what would you call the truths of religion? Is this some stunt of your own?

D.P. Not a bit, but I think that the truths of religion cannot be obscure metaphysical and doctrinal formulæ; they must be more like our judgments in music or in matters of duty—simple and self-evident once you see them.

A. What sort of things do you mean?

D.P. Well, take the old tag, "There's a divinity doth shape our ends, rough-hew them how we will."

A. I accept that, but it absolutely proves my point; I told you we were not free really, and now you prove it out of Shakespeare.

D.P. Then, "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

A. Well, yes, that's on your side, I see; still, I accept that too in a sense.

D.P. I think we all accept both these things really, though we cannot quite square them with each other.

A. But why do you call those truths of religion?

D.P. Because they are statements about the ultimate nature of things and of life which come home to us with convincing and unescapable force, although we do not by any means altogether understand them.

A. I fancy you'll soon be founding a new sect and putting up the First Church of Christ Shakespearian! Or is it going to be a Church of Christ at all?

D.P. No doubt about that; Shakespeare will come in a very poor second; in fact you'll hardly see him over the horizon.

A. Go on.

D.P. It seems to me that the sayings of Jesus about the goodness of God and our duty to our neighbour and the way we ought to face life, and also the way He Himself faced life, and, in particular, the spirit and faith in which He met His death, come right home to

us, and we have to say *Yes* to them, even though they do not solve our puzzles.

A. Yes, I myself agree about Christ, but that's very different from theology.

D.P. And it seems to me to be wise to try to steer our course by those stars, for we do not really believe that any other guide will bring us to port.

A. Yes, I don't think my difficulties are primarily intellectual ones there.

D.P. Then I think we have to try to be Christian in spite of our glands.

A. Yes, I think I agree, but I have another difficulty here. How do you explain the fact that there are so many religions in the world ?

D.P. That must wait for another time. I thought you were in a hurry !

II

(Some days later).

A. I've just heard of a new religion which deserves your attention.

D.P. What is that ?

A. It comes from China ; it has no theology and only a very simple ritual. The devotees climb to the top of a hill and then roll down to the bottom, head over heels, shouting " Hallelujah ! "

D.P. I am sure you cannot approve of a religion that is so energetic.

A. I don't know. I like the idea of having the entire liturgy in Hebrew ; its more *recherché* than Latin anyhow. You know I had just hipped you in argument when you ran away last time. You were getting on swimmingly with your argument that the truths of religion are as reliable as Euclid and as melodious as Wagner, when I asked you how it was, then, that there are so many religions.

D.P. I am glad you reminded me of that, for the question is closely allied with what I said about religion being often a disease.

A. Come now, you are not going to maintain that all religions which differ from yours are just diseased ! I thought even theologians took up a more liberal attitude towards other religions to-day. You talk about religious truths and seeking the truth, but it seems to me that all sorts of people think they have found the truth, Protestants and Catholics and Buddhists and Mahommedans, and they can't all be right. It is just prejudice that makes you say that Christianity is true and all the rest are false.

D.P. But I did not say that Christianity is true and all the rest are false.

A. But surely you do believe that Christianity is true, don't you ?

D.P. Yes, ultimately I do, but I am not going to defend all the nonsense that sometimes pretends to be Christianity.

A. You mean, real Christianity is just your brand, and I am to void all imitations and make sure of the trade-mark on every piece ! I wish you theologians would sometimes remember Oliver Cromwell's exhortation to the Scotch to believe it possible that they might be mistaken.

D.P. No, you don't catch me there ; I am not at all a denominational Christian. As a matter of fact, I don't believe that Christianity is Protestantism or Catholicism or even a carefully assorted salad out of them both.

A. In fact, it is a vague ideal. You'd agree with the man who, when asked his idea of God, said he thought of Him as a kind of oblong blur.

D.P. Not a bit, ; I don't believe that Christianity is either a vague ideal or my own present opinions. I believe it is definite enough, but its not easy to catch.

A. " They sought it with thimbles, they sought it with care,
They pursued it with forks and hope ;
They threatened its life with a railway share
They charmed it with smiles and soap."

D.P. Something like that, perhaps. Anyhow I will give you a good tip for catching it.

A. What's that ?

D.P. Don't take any notice of a man's religious labels. Don't imagine that when a man tells you he's a Buddhist or a Moslem or a Hindu or a Christian or a theosophist or a Jew that you know anything about his religion.

A. I suppose you mean that all religions are really the same (though I am surprised to hear it from you), and that these names denote differences which are really not there. I dare say you are right, but it makes it all very dull and unimportant, as I had always supposed it was.

D.P. No, you are going too fast. You remember that during the war all our men were heroes and saints, and all the Germans were devils incarnate ?

A. That proves you never got to France, old man ; the army did not talk rot of that kind.

D.P. No, but all the arm-chair folk at home did, and we see now what folly it was. Call a man a German, and give him horns and a tail ; call a man a Britisher, and put a halo round his bald patch. The world's not quite so simple as that !

A. Quite so, and all Christians are not exactly up to sample ; is that what you mean ?

D.P. Yes, partly ; in every religion men are apt to be out of harmony with the creeds they profess and even think they believe.

A. Yes, they all see through their parsons more or less.

D.P. No, I don't mean that. I should say that there are really a number of different religions in the world, but that they don't correspond with the official religions.

A. Aren't you getting a bit mixed ?

D.P. No, because I should say that a man's real religion was his ultimate outlook on life, his attitude to God and man and life, and that there there are certain typical points of view which crop up in all countries and all developed religions, and that these types are amazingly constant.

A. What sort of types do you mean ?

D.P. The most obvious one is the mystical type. I could fill a book with quotations from the mystics from all ages and all religions—Buddhist, Christian, Moslem, Hindu—and I would guarantee that you'd never be able to spot which religion any particular quotation came from.

A. Yes, I can believe that.

D.P. Another type is the ascetic. In every age and in almost every religion you will find men torturing themselves with a view to holiness or to pleasing God. Well, there is only one kind of God who would be pleased with that sort of thing, and very few religions have had the nerve to acknowledge him publicly. The ascetic type with its negative attitude to life and its very unfilial attitude to God I call a second religion, and it cuts across all the traditional divisions. There are other types too.

A. Yes, I can give you another ! It's the erotic type. I read a book once on *Sex Perversion and Religion*. I rather relished it myself, but, when I had read it, I tell you I put a brown paper cover round it and put it behind the books on the top shelf.

D.P. Made you sit up a bit, did it ?

A. Yes, sir, it did. I knew there would be some pretty juicy tales from India and Africa and those parts, but the things it revealed about some of your holy people—I tell you I'm not squeamish, but it rather put me off. I'm inclined to believe with the writer of the book that religion is just a by-form of sex.

D.P. Now you see why I said that many forms of religion seem to me to be a disease.

A. I thought I was maintaining that, not you !

D.P. No, that's part of my point. I'm maintaining that real religion and health go together. Take those three types, the mystic with no use for life at all, as near a cabbage as a human being can be, the ascetic with his horror and distrust of the body and all natural pleasures, and the erotic whose sexual life is obviously out of control ; I say that those men need a doctor, and that what is called their religion is very largely a psychological disease.

A. Yes, I heartily agree with you.

D.P. Now let's get back to Christianity.

A. Your idea of Christianity, you mean.

D.P. No, I don't ; I mean Christianity as illustrated by its Founder.

A. Well ?

D.P. I am not thinking primarily of any doctrines He professed rules He laid down for others, but of what He was Himself in His titude to life. I see there a man with a real sense of union with d's will, the very opposite of mystical absorption ; a man who took very genuine delight in the pleasures and beauties of the world, yet ed Himself with a strict discipline and was ready to give up everything at the call of duty, the very opposite of the ascetic ; I see a man o showed an unquenchable affection for His neighbours, who gave n an altogether new idea of what love means, and yet who is utterly noved from the erotic.

A. Don't get too eloquent, or you will sweep me off my legs to-day, to-morrow I shan't believe a word of it, and I rather want to ieve this. But could you not say very much the same of Socrates Buddha or the prophets in the Old Testament ?

D.P. Yes, up to a point you could. I think it was a true instinct ich made the Early Church claim Plato and Virgil among its saints. is just another illustration of my point that in religion our labels d names are all wrong.

A. You mean to say, then, that Plato and Virgil, and perhaps you uld throw in Goethe and Wagner and Bernard Shaw, are real ristians in spite of all the views they have held and the opinions me of them have expressed about Christianity ? I thought ristianity meant a profession of faith in Christ.

D.P. I wish you would not hustle me so fast !

A. You must hustle, for I shall have to be off in a minute.

D.P. Then we cannot discuss Plato and Virgil at length and shall ve no time to go back to Methuselah, but I will put my point this y : I think that mysticism and asceticism and eroticism are really rrations ; they are not sound and healthy ways of looking at life ; y are ultimately cases for the doctor. But I believe there is a sound d healthy view of life, and that in varying degree it has been held by n of all religions and of none.

A. How would you describe it then ?

D.P. I should illustrate it by Jesus Christ. Fundamentally I ieve His attitude to life was right ; He loved His fellow-men with affection which not even their hatred and cruelty could break or d ; He met life bravely and cheerfully ; He did not despise it nor rrel with it, nor did He think that this life was everything ; even en failure and the implacable enmity of His people whom He loved d the desertion of His friends overtook Him, He still believed in an rnal purpose of good at work in the Universe triumphing over evil, d He committed Himself and His cause and His friends to God. d He *was* justified ; history proves that since. I would agree that ny before and since have more or less approximated to this attitude life and to God and to man, but only more or less. Others have

been relatively right ; He, I believe, was absolutely right, and therefore there's an element of finality about Christianity.

A. " Finality "—that's a very big word.

D.P. Well, if a cup is full, it cannot be made fuller, and you will never draw a figure rounder than a circle ; if His attitude was right, then in principle it was final. I am not much of a theologian myself, and there are scores of speculative problems which I find utterly baffling ; but I believe it is just salvation—body, soul, and spirit—for any man to begin to see God and life and his neighbours with the eyes of Christ, and that Christ really is God's Word to us, and that in the end

> The wise, all ways of wisdom past,
> To the shepherds' wonder come at last.

A. No, you are going too fast ! That is beautiful, but it is not proof. There are all sorts of questions you have left unsolved.

D.P. Yes, I know I have ; but I am sure I am on right lines.

A. Yes, I *think* you are.

N. MICKLEM.

OVERPRODUCTION IN AMERICAN UNIVERSITIES.

Last September the number of admissions to the Universities of the U.S.A. was roughly 300,000. Of this number only half are expected to finish the course and take the degree. At least twenty *per cent* are expected to fall out during the first year or at its close, and the shrinkage in the second year will be almost at the same rate.

What is happening in America is happening in other countries though not on the same scale. In spite of the large part played in academic study by the economic sciences, in the Universities themselves there would appear to be no sort of satisfactory adjustment between supply and demand. In Germany there are 29,000 young teachers who have completed their University courses and have passed their State examinations for the teaching profession, with no posts to found for them and for whom the Imperial Treasury had to vote six million marks last year as a measure of temporary relief. In England we complained during the war of the scarcity of trained chemists, but after the war was over, trained chemists with their B.Sc. were a drug on the market and glad to get jobs driving motor lorries. In spite of a great increase in fees and strict enforcement of the retiring pension at sixty-five there is considerable academic unemployment.

Every autumn we find the young graduates, women as well as men, who are saying to themselves: "Well, here I am. By dint of hard sacrifice on the part of our parents and hard sweat of the brow on our own, I have had all this training and won the hall-mark. And now after all there seems to be no opening. My country does not seem to need me." Life to which they have been looking forward with such eagerness starts with disappointment and a cold blanket.

Canada has the same problems. In spite of the wide field of opportunity to the young which opens out for agriculture, engineering, forestry, and business, the numbers entering the Universities continue to increase. If the reason for this growing influx were a thirst for knowledge it would be well. But it is a thirst which seems to be satisfied with shallow potations. In a paper read by Sir Arthur Currie to the tenth National Conference of Canadian Universities, he gave the following figures for his own University of McGill. Of a class of 145 entering first year Arts only sixty-five graduated in the course. In Applied Science, out of 165 entrants only forty-eight took the degree. In Medicine out of 119 matriculants only eighty-eight entered the fourth year. Out of forty-one who entered for Law only eighteen graduated, and in Dentistry a matriculating class of fifty was reduced to sixteen. Yet McGill is a University which is in a position to pick and choose among its candidates for entrance; it by no means follows that

because a candidate passes the matriculation examination successfully McGill will accept him as a student.

It is well to recognize at the start that education must be a selective process. Universities are not designed for mediocrity. The increased provision of secondary schools, the lengthening of the school life, the improved teaching, have multiplied rapidly the number of those who attain the matriculation standard at school. But it is a mistake to suppose that all who matriculate should pass on to the university. The matriculation is a *terminus ad quem* as well as a *terminus a quo*. Only those who have real ability and feel a real call for higher learning should proceed to the next stage.

But it is just at this point that certain social considerations intervene disastrously. When after matriculation the pick of the school go on to the University, there are any number of parents who do not like to see their children take a back seat. "Why should not my child have the same chance as those others?" As Mr. Barnett Rudman puts it: "No good mother will readily take the implication that her boy is unfit for college." And in consequence large numbers of boys and girls pour into college not because they have some definite object in view, but because their home is able to dispense with their potential earnings and is willing to aid in the expense of college life. The number of such homes is at the present time much larger in the U.S.A. than in any other country.

Unfortunately, also, in U.S.A. college life has been enervated with "having a good time." Contemporary fiction and the movies steadfastly encourage this idea. They have little to say about study and "the hard-grained muses of the cube and square." Higher mathematics are not good copy. But they have much to tell how students with motor cars and big credits at the bank and full of sky-scraping spirits "catch the blossom of the flying terms." It is what the home in many cases has sent them there to do. The reaction of wealth on the home is that the parents do not want their young people to work hard; they want them to enjoy themselves, to flirt, and have all the comforts of life. And in some cases they are not a little afraid of their own children whom they have trained in self-will and self-indulgence.

However that may be, the result is that the avenue of academic life is choked with students whose aim is not work but a gay life. Having no vital interest in the things of the mind for which Universities exist, never having had to look life seriously in the face, and having no definite goal of endeavour before them, they fall an easy prey to all the distractions of college life. Athletic success is much more dramatic and appealing than scholastic success. The crowd of 30,000 assembled in the college stadium, the enthusiasm of the college yell shouted in unison by thousands of compeer throats, the intense excitement of the moment, the great and spacious emphasis laid on college athletics by the daily press—all these things make the slow reward of intellectual

dustry look small in the eyes of unballasted youth. The Philistines e too many for the professors, and the tail begins to wag the dog. The mber of such students may not be so large as would appear from the eat part they play in the University life, but their effect on the tone University life is out of all proportion to their numbers. As the Comissioners of Election, Retention, and Promotion of Undergraduates y in a report submitted to the Association of University Professors: "They are the intellectual non-conductors that break the circuit, they olate the real students from each other and so prevent the emergence a real mental current."

To protect themselves against these barbarian invasions the large iversities of highest national standing have taken their cue from the tional immigration authorities, have set a definite limit to the mber of entrants, and have insisted on a higher standard of attainent by establishing what is practically a competitive entrance. But ch individual action on the part of popular and fashionable Univerties proves no solution to the problem as a whole. It simply throws ck the less desirable material on the second grade Universities. In fact, this is essentially a matter in which all the Universities are lled upon to act together. It concerns them all, and it concerns the hole ideal of national education. The Universities are failing in their ational duty if they flood the country yearly with swarms of young eople who have learned at college chiefly how to squander time and oney. The half-baked product of the University is of no use to ociety. The half-hatched egg is good neither for breeding nor the reakfast table.

What line they will strike out remains to be seen. The business an's suggestion is that the best way to head off the insincere student to make him pay on a *per caput* computation the full value of the ducation which he has received at college. The college fees cover on e average about 30 *per cent* of the actual cost of his education. ake every student when leaving college sign an I.O.U. for the remaing seventy *per cent*. As soon as he finds his feet financially, let m repay that sum by yearly instalments. Thus would the business an put the whole matter on a business basis. But apart from the vast erical machinery which would be involved and the legal proceedings eeded to carry out the scheme, it is obvious that the payment of a few undred dollars, or even a few thousand, under such a scheme would ever trouble the slumbers of the person who is the worst offender, the n of the financial magnate. He would whip out his cheque book nd ride off triumphant and unscathed.

The proposal which holds the field at present is that put forward y the Committee of Methods of Selection above referred to. It is ractically a scheme for superannuation. Their suggestion is "that it ould be the policy of every college to admit a student for a limited eriod only, and to expect that at the end of the period the student who

deserves to continue shall have established a clear affirmative case for his retention and promotion."

Under present conditions a student who meets the minimum requirements earns his place for a period of four years, on the assumption that he will go forward step by step to a full graduation. Not a few, however, spend four years without passing even the first year's examination. The proposal is that a student be forced at the end of his first year to earn his admission to the second year, and so on until he graduates. If this were adopted each graduate would have to earn his place in the University class-room as he had to earn it in the athletic team. If it should lead to the same seriousness and sincerity of purpose being put into the one as into the other, the problem would be solved.

One other method of internal reform which has been brought about by the present state of things is of special interest to the British student. It is felt that the mass methods of instruction at present in vogue in the American University are in some measure responsible for the fact that the students turn their surplus energies into the social and athletic activities of student life. The lecture system is a kind of mass production. It gathers students in by the hundred and injects into them great doses of knowledge. The student does not realize that he has to educate himself. The impression produced on him is that it is his business to take copious notes, get up those notes, and when the examination comes discharge that portion of the acquired material which is called for by the examiner. "The student becomes a stenographer busily occupied in taking notes, so busy that he cannot think for an instant about what the lecturer is saying." The result is that at Harvard and several progressive Universities they have installed what is practically the tutorial system as we know it in the old Universities of England, a system which throws upon the student himself the main responsibility for acquiring his own education. It is a system of directed reading Books are the tools of knowledge, and the tutor teaches the student how to use them. To quote from a recent report of the American Association of University Professors :

"The tutorial method of instruction is designed to achieve an educational result that may be summarized briefly as follows : the substitution of the mastery of a subject for the accumulation of credits in separate courses ; fostering intellectual initiative and independence on the part of the student ; such close and informal conduct between teacher and student as will, on the one hand, bring into play the personal influence of the teacher, and on the other hand both discover and meet the individual needs of the student."

In these ways much may be done to exclude the wrong sort of student from the Universities and to make the best of those who are admitted. But when all is said and done, there remains the bigger question. Here is the wealthiest nation in the world, using its wealth

n a scale hitherto unprecedented in providing on the most lavish scale ue means of higher education. And here is the youth of this nation ressing forward into these institutions and that under economic con- tions which makes it possible for this nation to afford the necessary isure to its youth and forgo their active services. The supply of niversity graduates is far in excess of the demands of the community ; he needs of the professions are amply met.

If the functions of the U.S.A. Universities were simply and solely train leaders for the U.S.A., the only right policy for the Universities pursue would be inhibitive or even repressory. But, although the nited States are not an Empire, they think in terms of the world. ore than other nations they have the world-wide outlook. The merican missionaries are found everywhere and Americans carry the issionary spirit into their scientific research. No place is too remote, climate too severe, for their research parties, and no scientists are well and generously equipped. Or again, when some disaster over- kes mankind, such as the Russian famine or the wholesale destitution the Anatolian refugees in Greece, it is the Americans who come to the rescue. They not only have the means ; they have the heart. Their usiness also has habituated them to the wider outlook. When it is a uestion of wheat or steel or cotton, their business magnates confront eir minds with the position in the world as a whole. With such a reat-hearted nation it therefore becomes natural to ask : if in these aterial things such as cotton, steel and wheat, their business magnates ink in terms of the world, will not their University magnates think terms of the world when it is a question of providing intellectual and piritual leadership ?

The medical schools in the U.S.A. are congested and the medical rofession, in the towns at any rate, is over-manned. If the needs of the nited States only are considered, there is already overproduction of octors and the number of medical entrants should be curtailed. But hat of the need in the wider world—Russia, China, India, Africa, or go no further afield, the outports of Newfoundland. This neighbour- g island (Newfoundland) has eighty practising doctors, but more than alf are on the Avalon peninsula in the immediate neighbourhood of e Capital, leaving over 120,000 people scattered along a coast-line of 500 miles to the care of less than forty medical men, with an average istrict of over eighty miles apiece to cover. There is no complaint ere of over-production in the Medical Schools.

Could not Dr. Albert Schweitzer find work for a whole host of trained octors in equatorial Africa ?

What is true of doctors is true also of engineers, botanists, geologists, arine biologists, agronomes, technologists, and administrators of very kind. The need is everywhere and the progress of civilization ils behind the progress of science precisely because all its knowledge concentrated among such a small fraction of the human race.

Knowledge is not circulated, and knowledge (in the same way as material wealth) is like manure, it is no use unless it is spread. Just as Herbert Spencer said: "No man can be perfectly healthy unless all are healthy," so no other phase of human well-being can be perfect unless it is world-wide. We are all bound up in the same bundle of life.

Ye that from South to North,
Ye that from East to West
Stretch hands of longing forth
And keep your eyes from rest,
Lo, when ye will, we bring you
Gifts of what is best.

Certain it is that if American Universities would conceive and definitely formulate such a world-wide aim, the response of American youth would not be wanting. For, when Americans catch an idea, they are whole-hearted in their prosecution of it.

"Man grows as wider grows his aim."

The higher and wider motive for study becoming general in American colleges would add so much to the moral stature of the American students that they would soon outgrow the hedonism and triviality which now corrode their University life.

J. L. Paton.

THE VERSE OF C. H. SORLEY.

Of the losses occasioned to the world of letters by the War (and they were many and grievous) certainly not the least was the death in action of Charles Hamilton Sorley. Without in any way questioning his undoubted brilliance, it is perhaps a trifle unfortunate that the poetic work of Rupert Brooke so fired the public imagination and was taken so warmly to heart that the performances of others, also greatly gifted, who shared a like tragic fate, were cast somewhat into shadow. Possibly it is for this reason that the achievements in the same field of such poets as Sorley, Wilfred Owen, and Francis Ledwidge stand in some small danger of being overlooked, save by a narrow circle. Sorley's writing indisputably shows the richest promise; he was endowed with an acuity of mental vision and spiritual insight far beyond that commensurate with the tender span of his years (he was killed in 1915, at the age of twenty). As indicative of the breadth of his philosophical outlook and his unerring faculty for brushing aside inessentials, and speeding straight to the heart of a subject, take his address "To Germany":

> But gropers both through fields of thought confined,
> We stumble, and we do not understand:
> You only saw your future bigly planned,
> And we the tapering paths of our own minds;
> And in each other's dearest ways we stand,
> And hiss and hate. And the blind fight the blind.

Bear in mind that these are the words of a youth still in his teens, penned when the dust of conflict had blurred the vision of even the sharpest-sighted; mark also that they are the utterance of one for whom love of country was a feeling so sacred and profound that he made cheerfully the greatest of all sacrifices for it: then only can the quality of his thought be appreciated at its true value—the eyes of the inspired stripling saw farther and clearer than those of the worldly-wise politicians. That a mere boy, a soldier in arms to boot, writing at such a time, should be able so to submerge the parochial outlook of the patriot beneath a tender, all-embracing compassion for humanity at large, betokens in itself the play of intellectual faculties of the highest order. The same keen perception flashes out repeatedly in his poetry, as for example in "All the Hills and Vales Along," where the sublime, immutable round of the universe is contrasted aptly with what are, by comparison, the puny, feverish activities of man, during his short sojourn on this small planet:

> Earth that never doubts or fears,
> Earth that knows of death, not tears,
> Earth that bore with joyful ease,
> Hemlock for Socrates,

Earth that blossomed and was glad
'Neath the cross that Christ had,
Shall rejoice and blossom too
When the bullet reaches you.

These lines are in some degree reminiscent of Mr. A. E. Housman, whose mind was evidently hovering round substantially the same idea when he wrote :

For Nature, heartless, witless Nature,
Will neither care nor know
What stranger's feet may find the meadow,
And trespass there and go.
Nor ask amid the dews of morning
If they are mine or no.

The marked divergence in treatment is sufficiently obvious ; it affords an interesting study in poetic personality, as instancing the very different complexion which widely varying temperaments place upon what is in essence the same postulate.

Pitched in a key of quiet exaltation, " Expectans Expectavi " is possibly unmatched in our time ; to parallel its singular beauty of conception and grace of utterance recourse must be had to the mystical literature of the seventeenth century. Sorley's poem does not suffer by comparison with the best of such writing ; it is an almost flawless specimen of its kind :

This sanctuary of my soul,
Unwitting, I keep white and whole,
Unlatched and lit, if Thou should'st care
To enter or to tarry there.

There is a phase of transcendentalism which from time immemorial has sought concrete expression in poetic form ; that aspect which seeks definitely to link up man with the invisible forces behind the material world ; that regards the soul of man as being identical with the spirit of the universe—" a pulse in the Eternal Mind," in the crystallizing term of Rupert Brooke. Sorley develops this theme in " Marlborough," a poem in which his strong bent towards experimenting in a mystical vein finds further outlet, and which incidentally furnishes the title for his only published volume of verse. His particular conception is striking, both in form and content ; the three-sectioned lyric in which he casts his allegory does not want for either charm or power. He narrates how when pacing the Wiltshire Downs above Marlborough he first became stirred to contemplation of the grandeur and the wonder of the world about him. But these faint early flushes of quickening consciousness were vague and indeterminate ; they lacked precision and homogeneity ; they brought neither certainty nor finality of knowledge ; and so, in the second part, a sudden excursion through Time and Space depicts the nocturnal struggle of Jacob with the Stranger:

For God had wrestled with him, and was gone.
He looked around, and only God remained.
The dawn, the desert, he and God were one.
—And Esau came to meet him, travel-stained.

After analogizing the Biblical incident very effectively as being mbolic of his own inward travail and spiritual awakening, the closing tion recounts how, equally with the Israelitish Patriarch, the scales t from his eyes, and he came to full and true cosmic vision ; to a lization of the essential oneness of the universe, and to recognition t though its teeming life assumes a diversity of guises, these multi-inous forms are but the embodiment of a Plan incomparably far-ching, controlled by the one Supreme Will ; though they flow ough widely divergent channels, they yet possess a common fount origin :

But now it's different, and I have no rest
Because my hand must search, dissect and spell
The beauty that is better not expressed,
The thing that all can feel, but none can tell.

To attempt a measurement of the height to which he might have ained had he happily survived is naturally the merest speculation—t every infant phenomenon fulfils the promise of his youth. Yet ving regard to the quite remarkable maturity of the writing pro-ced during a period of physical—one hesitates to say mental—maturity (and this forms the only available data upon which an imate can be based) it is reasonable to suppose that indubitably would have ranked among the elect of his generation ; more, is not outside the range of possibility that place might have been nd for him even in that small company who sing for all time. t these are fruitless imaginings ; we only know that laying down singing robes at the call of country an inscrutable Purpose decreed t he should never resume them.

D. R. Lock.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

SUNDAY OBSERVANCE : A PLEA FOR A LEAD.

THE early Christians broke away so thoroughly from the Fourth Commandment that the first people who began, after some five or six centuries, to suggest that there was after all a social and religious ideal behind the Jewish Sabbath which might helpfully be taken over by the Lord's Day, were exceedingly courageous. Since that suggestion was made the practical Christian problem has been how to incorporate into the Christian Sunday the best elements of the Jewish Sabbath—its rest, its praise, its family worship and happiness—without taking over its burdens grievous to be borne, its Pharisaic judgments of others' actions by reference to a conventional code, its emphasis upon actions, and its blindness to motives and to reality.

That is still the real problem, and it follows that we shall never solve it until every Christian is bold enough to live utterly according to conscience and is Christ-like enough to obey the injunction " Judge not " in matters of conventional morality. The truth is that we are still Jewish at heart. The old Adam has survived Queen Anne. We have not had the patience or the logic to compile so drastic a conventional code as did the Jews, but we have our prejudices and our traditions, often quite out of touch with the real religious issues. Consider, for example, Sunday afternoon. There are at least one or two Christian parents who have fallen into the habit of snatching forty winks after Sunday's midday dinner—or rather the male parent has ; mother must needs break the Sabbath, washing up. Father spreads himself inelegantly upon the couch and slumbers more or less noiselessly. Presently he reaches for a book or a newspaper. Possibly it is a religious newspaper, but, even so, who would identify pious thoughts with all religious newspapers ? Is there never a serial story or a review of Edgar Wallace's " latest " so well written that one breaks other commandments, wishing one had it now. Unsettled by his paper, a stroll in the Park commends itself ; and who would dogmatize and say

that the prospects of a new house or the advantages of a saloon compared with an open car never once occupy father's mind? There are indications that some such Sunday afternoon is "observed" with singular fidelity by quite devoted members of Christian churches. Indeed, it no longer shocks us as it would have done our Puritan ancestors, who censured what they called "vainly and profanely walking for pleasure on the Sabbath." And yet we are shocked when the younger generation, with healthier ideas of rest, demand to know the difference between a walking stick unaccompanied by spiritual meditations, and a tennis racket or a golf club. Can anyone explain the superior virtue of dozing in an easy chair to seeking health of body and keenness of mind in out-door exercise? At the moment, I am neither commending nor condemning the question of the younger generation. I am merely anxious to show that it is easy to drop into conventional acquiescences, tolerating one thing quietly and waxing indignant over something else which in principle is indistinguishable.

I am well acquainted with this old Adam of conservatism in myself. As a minister I have no scruples about seeking release from the tension of Sunday by a little light reading at its close. But I would never dream of achieving the same end by playing a game of some kind, particularly a card game, though logically I realize I have not a leg to stand on. Again I observe in myself a distinct objection to Sunday newspapers, though at least two, I understand, are among the best weeklies in existence. I know full well the true Sunday paper is my Monday one; I know that the Sunday labour employed in giving me my Monday news compared with the Sunday labour employed upon a Sunday paper is as a mountain to a molehill. But, for all that, the convention is strong, and I have to watch and pray lest the old Adam compels me to unchristian judgments of those who are perhaps more Pauline than myself.

These trivial instances will serve to underline the problem "how to uphold the ideal of a day sacred to God, in remembrance of the gift of Christ, without becoming Pharisaic." It would be a considerable step towards easing the problem *if the churches could agree upon some general statement of principles and make it the basis of their teaching and preaching.* If the Protestant churches could adopt such an agreed statement it might then be included in the syllabus of religious education for week-day schools. What I have in mind is something along the following lines, and it is the sole purpose of this article to plead for such an enquiry and to suggest the ground which might be covered by such a manifesto. The form of question and answer might be used.

Why is Sunday a special day for Christians?

It is a special day, as the Cenotaph is a special place, or as the two minutes' silence is a solemn moment which no-one would profane. Sunday is the day which Christians have observed as a time for setting

aside the ordinary pre-occupations of life[1] in order that together they might renew fellowship with their Master, think about His teaching, experience the joy, the peace, the power, of communion with their Heavenly Father, and give themselves up to the radiant meaning of life which Jesus has given us.

But why have a special day for this? Why not seek to do this every day?

The Christian does seek to do this every day. But experience has shown that it is easier to do it every day if one day is set apart as a holy day. The Christmas spirit should be with us every day, but we need a special Christmas Day to keep us in remembrance and true warmth of heart. All the earth should be holy ground, but we can the better make it so if we set apart some places where we tread softly because they are hallowed to the worship of God. So Sunday is really a temple to God which we build each week, not with hands, but with the spirit, not with bricks and stone, but with the passing hours.

What then is the best way to use Sunday?

First of all, we should use it for public worship. Even if there were no churches and no ministers we would still wish to meet together in the name of Jesus to touch and handle things unseen. For we have not only bodies and intelligences, we have spirits. We have a sensitiveness to things like honour and shame, to holiness, truth, justice, and goodness. If we do not feed our spirits with the same care that we give to our bodies and our minds, they will begin to lose their sensitiveness to the highest standards, will "sink i' the scale," and gradually come to know no shrine in life at all. So we guard our public worship that we may remember the Unseen, the eternal significance of our lives, the earnestness of our moral strivings, and remind ourselves that it is in God we live and move and have our being.

But we cannot engage in worship all day long in this sense on Sunday. Can any further guidance be given how to use it?

Yes, there are several things to say. First of all, there are vast numbers of people who know little or nothing of Christ, and there are the growing children. Sunday provides a unique opportunity for Christians to employ some part of the day in teaching, in errands of charity and mercy, in attempts to think through the application of Christian principles to concrete problems, in personal visitation of those who are forgetting or are ignorant of the good news of Christ. After worship Christian men and women can be teaching or visiting or thinking and studying, healing with kindly words and deeds, bridge-building by forgiving; and generally they can be employed about their

[1] The obvious need for considerable qualifications to this phrase alone from considerations of (1) history, and (2) present-day actualities, in any such agreed statement as is desiderated, may suffice in illustration of similar deficiencies throughout this article. It therefore illustrates but the more vividly the urgency of the problem.

Master's business in ways that the pressure of the other six days does not allow. Further, Sunday provides a unique opportunity for cultivating family affections. On this day, as on few others, father, mother, children, can be together, and if the name of Jesus is being honoured, the family pew is not a thing unknown among them, then it will be high use of Sunday to hold family festival, in which fun and mirth will be more Christlike than solemnity.

What is the right attitude to Sunday games? (In this and the following question, where more controversial elements enter, I have thought it best to indicate a personal point of view).

If a Christian can sincerely say he has not enough opportunity during the week to take exercise there is no reason why he should not seek relaxation in his own way upon Sunday, providing he does not neglect the duty and privilege of worship. But he should remember that he is performing a conspicuous action which might easily lead to imitation by others who have no such weighty reason. Jesus is reported, by a tradition ringing true to all we know of Him, to have said to a man whom He saw working in a field on the Sabbath day, "My friend, if you truly know what you are doing you are blessed. But if you do not, you are accursed."

Broadly, we must say that for most of us to indulge in Sunday games would be a grave reflection upon our sense of Christian obligations. It would be a confession that for us there is no service that we can render, there are no questions we desire to discuss or think out, there is no further use we can make of our Sunday hours in Christ's interests. By our recourse to distractions we should be demonstrating that the spirit of consecration had laid little hold upon us. It would be a confession of bankruptcy of ideas for Christian service.

In a full discussion of the matter there would be many things to say in addition. The aspect of Sunday labour would require to be mentioned. The physical and psychological fact that variety is the spice of life would have to be stressed. A day of cessation from pleasure is no less valuable in increasing one's zest in that department than is a day of rest from toil in increasing one's capabilities there. Nevertheless these are secondary considerations to the Christian. Our idea for Sunday must be along positive lines as a day of Christian worship and eager service, a day dedicated by loving hearts to the Lord Christ.

What then should be the Christian's attitude in face of the growing demand by people, who do not recognize his motives, for greater facilities and diversions on Sunday?

The question is not easy. For myself, I have little sympathy with those who find the spectacle of pagan crowds flocking to Sunday pictures more appalling than the already challenging and appalling invisible multitudes for whose idle hands and vacant minds Satan

week in and week out is finding grievous mischief. Too much posturing about Sunday amusements seems to betray a " what-the-eye-doesn't-see-the-heart-doesn't-grieve " kind of mentality. If a Christian in the name of his Master seeks to prevent his brother from certain kinds of actions on Sunday he cannot leave the matter with a vote : he must seek by every means in his power to bring that brother into the fold of Christ. It is Pharisaism merely to say " Thou shalt not," and do nothing to lead him into the full liberty of " Thou shalt."

Again, the fainthearts oppose the demands of the irreligious for Sunday amusements because of the temptation they would might for the present adherents of the Church. It is a miserable plea. We dishonour our brethren and God by suggesting that His cause will only prosper in the absence of positive, tangible opposition. If there are members of the Church who are so only because as yet there is nothing more "attractive" than the Church on Sundays (which is even now by no means the fact) one is inclined to say, " Let us have these counter-attractions. Let us sift the wheat from the chaff amongst us ; then perhaps against a visible foe, with only the staunch loyal hearts amongst us, we might become the army of soldiers we claim to be."

The plea about temptation has greater validity in relation to children and adolescents. Nevertheless, mere negation is contributing little or nothing to securing the Christian use of Sunday, and it is doubtful whether Sunday School Executives who sternly set their faces against proposals to open children's play-grounds in poor districts on Sundays are considering fundamentals. It is here especially that the need these notes describe—a statement of principles which could become a basis for religious education in both week-day and Sunday Schools—is desperately acute. As things are in many Christian homes and schools, the lack of any eager, positive convictions about Sunday, and the consequent bewildering denials, permissions and conventional acquiescences, provide the psychological ground, ploughed and fertilized, ready for the first seeds of temptation the winds may bring.

Let us remember this further thing. There have been days when the Church could punish those who did not observe Sunday as she desired. She used her authority. But God's Kingdom did not thereby come. Those days passed, and tremblers said that chaos was at hand. Since then the Church has more or less been able to say " Well, if you will not spend the day as we desire, your liberty to spend it otherwise shall be severely limited." And still the Kingdom languishes. And now there are signs that we may not have much longer even this remaining vestige of power. But we must not tremble. Is it not indeed a corollary of our Nonconformist attitude towards Establishment that we shall ask no special powers of the law to maintain either our buildings or our spiritual institutions save those which are common to any citizens of the State ? When did Jesus assert that His

ingdom would come by laws, prohibitions, or by any other force save oral influence and love? "I, if I be lifted up, will draw all men unto e." That is the promise, and perhaps one day we shall cease our liance upon any other method but His own, which led Him to the oss.

So then, this question of the Christian attitude towards the demand r increased facilities for amusement is not an easy one. As a citizen, h a fair image of the ideal city in my heart, I should vote against all tensions where I am given such opportunities of registering my ires. As a Christian, I should proclaim the sanctity of the Lord's y as a precious trust which must be guarded, for which, if we be thful, future generations will call us blessed. But our opposition Sunday amusements will be a conscienceless business unless it is cked by a far more sacrificial and active use of Sunday for Christian rposes than we at present accord it. And if, in spite of all we can and say, the tide of secular invasion still gains ground, we must not discouraged. Rather must it be an incentive to keep burning our n lamps of devotion and keep aloft our own banners of faith. For may be that only in hand-to-hand combat with the Prince of this rld can victory for the Prince of Heaven be won.

H. G. Newsham.

BIBLE READING TO-DAY.

The Bible is, by common consent of Christians, the best book in the rld. There is none like it. Every man may say of it, with Coleridge, t finds me."

And many besides professed Christians agree with this appraisement, for the Bible is easily the world's best seller, and the sales steadily rease. All over the world it is in demand, as the book which contains highest revelation of Divine grace ever vouchsafed to man.

Whilst the Bible is, as it ought to be, specially dear to Christians s containing the fundamental documents of the faith, it is exactly in hristendom that there emerges concerning it to-day a most disquieting t, namely, that although still much purchased and highly praised, Bible seems to be falling out of use. This is, at any rate, the conlusion suggested by reports of expert observers. For instance, the uiry undertaken by the Y.M.C.A. during the war, and summarized y Prof. Cairns in *The Army and Religion*, made this perfectly plain oncerning our troops. Sir Henry Newbolt's committee on the teaching f English brought the whole community under the same indictment. At the present time the Bible is probably less widely read . . . n it has been at any time since the Reformation." These findings re probably in line with ordinary pastoral experience. Even Churchembers frequently manifest the quaintest ignorance of the Bible, and

every Sunday School superintendent knows the sweet girl or ingenuous youth who will take to the class any book but the Bible, while, moreover, it is not uncommon for candidates for the ministry to fail in their entrance examination for college in simple knowledge of the English Bible.

Surely the interpretation of these phenomena is only too plain. Is it not that to-day the best of books is honoured amongst us with respectful neglect? We believe in it, of course, but it would seem that we no longer read it much. Indeed, one hears doubts expressed to-day as to whether many people even have a copy of the Bible in the house.

If that is really where we stand, then failing a salutary and speedy change, Protestant Christianity is moribund. For Protestantism was born of the re-discovered Bible and it has grown and flourished only upon the sacred book. Catholicism may keep the Bible as the monopoly of priests, refusing to broadcast it freely among lay folk—"this multitude that knoweth not the law"—but the Catholic laity have the authority and traditions of the Church, and these seem to suffice them. But Protestantism has no such bonds. Its only bond is the book. Its glory is to have given the open book to its people, saying "read and judge." Whenever they shall fail to do these two things Protestantism will be stricken unto death. Are they not in danger of failing to-day?

At this point a resurgent literalism intervenes with its cry of "Back to the Bible," in its own peculiar sense, as the cure for all our ills and the means of revival. We are incited to return, that is, to verbal inspiration and the infallible letter. But this we cannot do without evacuating our minds of all the newer knowledge and closing our eyes against much Divine light and truth.

Moreover, the diagnosis underlying this Fundamentalist prescription is wrong. The cause of the modern disuse of the Bible is held to be the freedom of inquiry which is now exercised upon it, which is surely an absurdly false opinion. We rather hold that the disuse of the Bible which is so deplorable a feature of to-day is due very largely to yesterday's misuse of the Bible, loving and pious as it was—in the practice, that is, not of sinful critics, but of uncritical saints. That is responsible, we believe, for the persistence, within the churches and without, of the fatal impression that the Bible is a book which never by any chance means just what it says, which it is therefore useless to try to understand by mere reading, and which must consequently be treated artificially and professionally before any sense can be got out of it, in a way that one would not dream of treating any other book on earth. That is to impose upon the Bible an impossible handicap to-day. Who would dream of opening another book with his eyes in blinkers? Who would hope to master any other book by reading only small sections or mere sentences from widely sundered places, and reading into them something that was not there? Why then subject the best book to a handicap from which all others are exempt? That is not

ir play. Modern literary criticism has greatly enriched our apprecia-
on of Homer and Shakespeare. Why refuse its aid on the Bible? iterary and historical criticism of the Bible is giving us a new and far ore wonderful book. The Bible is being re-discovered once more in e plain meaning which it had for its writers. A reverent and highly mpetent Christian scholarship is setting the old book free for a wider d mightier mission. The people of our time have not rejected this w free Bible. They have never seen it yet. The best book has not t had its chance with our generation. But the chance is surely coming. hen, at length, the re-discovered Bible again reaches the people why ould it not create a new Reformation? It will not reach them, wever, until every artificiality has been removed. The double umn for instance, daunts the shy modern reader, and the chapter and rse divisions would ensure for any book that it should not to be read. e Bible needs presenting in ordinary book form, and as far as possible chronological order, distinguishing poetry from prose, and document m document, providing for the ordinary cultivated inquirer a volume accurate as modern scholarship can make it, and delivered withal m the fatal handicap of appearing archaic or sacrosanct.

Meanwhile the keen Christian worker who desires to acquaint him-lf and those whom he seeks to instruct, whether they be young or old, th the newly-discovered Bible cannot be too thankful for the notable lps which are constantly appearing. Priceless indeed are Dr. Moffatt's anslations, The Cambridge *Children's Bible* and *Little Children's Bible*, r. Gillie and Mr. Reid's *Bible for Youth*, Prof. Peake's writings, and, y, Arthur Mee's *Children's Bible*, which "isn't a bit like the one the ar reads in church," as the Suffolk child so artlessly said; "that's l in a singy voice, this one is a lovely tale."

Could not our ministers, one wonders, hard-pressed though they are, more for their people and the cause in this direction? Dr. Horton owed some time ago in the *Congregational Quarterly* (I. 397) what uld be done. Having been asked to give a course of instruction n the Bible in the light of modern scholarship he had reviewed the whole ible literature, he said, from that point of view. "I was not aware at I was telling them anything new, but the interest manifested was x raordinary . . . If the ministers of our churches will make the ne experiment they will, I think, reap a rich reward."

Such work is greatly needed. And something more is required as rently. That is that the public reading of Scripture in Divine worship e made more adequate. The only opportunity which many of our e ple now allow themselves of becoming acquainted with the Bible n the public worship which they attend. And from that public rship our modern tendencies are crowding the Bible out. Not long g it was usual in our churches that there should be two lessons both rning and evening. One of the lessons in the morning service now s ally gives place to the children's address, while the evening service

is frequently shortened by the omission of one reading of Scripture. Moreover, the one lesson remaining to each service is shrinking, in deference to the demand for brighter services. And the cult of the "oncer" is greatly on the increase amongst us. So it comes to this, that the whole sum of Bible reading done by many of our people is a few verses heard from the pulpit at one service a week.

This is not good enough. It must mean spiritual starvation. Our churches will die of anæmia unless a better way can be found.

In the search for this way of health we might do worse than cast an eye upon the Church of England, which manages this matter much better than we do. The Prayer Book provides a scheme of consecutive Bible reading whereby the Old Testament is read practically right through in public worship once a year and the New Testament twice. In addition the Psalter is read or chanted through every month. The net result of this is that faithful Anglicans get very much more Bible reading in public worship than our people are ever offered.

There are, of course, obvious weaknesses in this scheme. For instance it pre-supposes daily matins and evensong, but very few people now attend service daily. The majority are content with once a week. So the continuity of impression must suffer greatly. This situation is partially met by the revised lectionary, which secures that the Sunday readings shall in themselves provide a modicum of continuity, though this is frequently broken by the introduction of proper readings for special days. And the continuity which is secured is not critically sound, especially in the Old Testament, where portions which modern scholars read together, such, for instance, as the prophets and the appropriate historical portions, *Deut.* and *Jeremiah*, *Ezekiel* and the Priestly Code, *Acts* and the Epistles, are separated by the accident of not being contiguous in the Bible. And there are other faults in the scheme which need not here be specified. The point is that, with all its faults, the order of the Church of England does provide far more Bible reading in its services, and that reading of a far more consecutive character, than our rather haphazard and "brief, bright and brotherly" methods allow.

Could we not here, with great advantage, take a leaf out of the Prayer Book? That is to say, does not the present situation in our Congregational churches in respect of Bible reading call for a lectionary? Indeed, would not all the Free Churches be greatly the better for one? For few, if any, of them are very systematic in this matter and none, as far as the writer knows, are at all scientific. A lectionary that should be critically sound, and spiritually selective, would prove edifying to our churches, and the Congregational Union of England and Wales could render the churches no higher service at this juncture than the setting up of a competent committee charged to explore the principles upon which a lectionary should be constructed, and to prepare and present such a lectionary for use.

Indeed it may be said that a very small beginning has been made

ready, for the *Book of Congregational Worship*, like some other similar books, contains a lectionary for special seasons. But it is not these for which provision is most urgently required. They can very well take care of themselves. What is urgently needed is provision for the ordinary weekly services, when our congregations are, too often, at the mercy of more or less random and occasional selection, without continuity and of diminishing proportions, to their very grave spiritual impoverishment. Such provision would seem to be the best way of meeting the present dangerous conditions. Our churches were built up on the Bible. On nothing else can they endure. The people will love the new Bible, when they see it, better even than the old was loved. We have only to loose it and let it go.

J. Arnold Quail.

THE MINISTRY OF MINUTIÆ.

A PLEA FOR AN ALL-ROUND MINISTRY.

If variety be the spice of life, then the ministry of to-day is well-flavoured with many condiments and much seasoning. For the many-sided life of a modern pastor calls, as never before, for a rare versatility. Indeed if novelty be the foe of depression, the minister of 1928 should be among the happiest of men.

For what a myriad assortment of little tasks he has in his ministry of minutiæ! They are as the stars of heaven for multitude, and as the sand that is upon the seashore innumerable. This is said to be the age of specialization in most occupations, but it is the age for the all-round man in the vocation of the preacher.

He has the regular duty of sermon-making as well as the preparing of lectures. He must also be prepared to discuss the condition of the church drains with the caretaker; and must listen to the young man who was greatly helped by his sermon last Sunday evening, and wants to borrow five pounds. He has to be ready to draw up a will for a widow, and attend the choir dance, which for some shame-faced reason is usually called a "social," or at least look in for ten minutes at refreshment time. He will never get through a day without having to sign some pension or insurance form, the creation of which seems to be a major industry of modern governments.

Then there is the endless stream of callers, beginning with the child who has come to say that "our Jack's got the measles," followed by the travelling agent who wants to sell him an encyclopædia that he neither wants nor can afford. Then comes the man whom he has never seen before, but who wants a character testimonial on the strength of the fact that his second cousin's children attend the Sunday School. Then arrives the crook who has pestered every other minister in the neighbourhood,

but is certain he could get work if only he was provided with his railway fare to Sheffield.

The ministry of minutiæ is also seen in the infinite variety of correspondence and interviews. The minister writes to secure an opening for a child into an orphan school; or he goes down to oppose the application for a new beer licence in his district. Or he hurries off to give an address at the workhouse or the prison, and must afterwards interview some merchant prince who is going to open the next bazaar. Meanwhile he tries to do justice to the claims of the local Free Church Council; coaches a young man for the entrance examination to a theological college; and hastens to fulfil his duty at a wedding or a funeral. As he hurries hither and thither and seems to effect so little he recalls to himself the words: "As thy servant was busy here and there, the man was gone."

And yet it is hard to say "No" to the deserving causes that clamour for attention. If a Trade Union official asks him to read a paper on "Tolstoi," why should he refuse, when it is urgent that the Church should be in touch with Labour? And then there are the endless committees. But if he is a prudent man, he will, instead of seeking to get on committees, try to keep off, and realize how uncommonly well the committee will get on without him! Then there are children's addresses to prepare, so often an anxiety to the minister, a joy to the adults, but something of a perplexity to the little ones for whom they are intended. The Boys' Brigade, too, and the Girl Guides will like to see their chaplain on parade sometimes, and the leaders of the Christian Endeavour or Band of Hope must be encouraged by a pop visit occasionally. Since the minister is the President of the Choral Society in his own church, he will, of course, compliment the choir when they sing well, and say nothing when they don't.

And then there are those wonderfully combative people to deal with to whom a Church meeting is a positive field-day for raising points of order: or there is the aggressive gentleman whose main idea of Church work is to propose an amendment. The morning post will bring him a letter of resignation from some office, and he will need to think out a suitable successor. In fact, in a city pastorate, the minister is, among other things, a business man, dealing with affairs: to neglect correspondence and keep organizations and secretaries waiting should be regarded as bad business, bad manners, and bad morals. Punctuality is not the courtesy of kings alone. Few will wish to follow the example of the eminent preacher who is reported to have said that he never answers a letter for six months, and then it does not require answering.

Amid all this ministry of minutiæ there may well be the danger of being swamped. Yet the all-round pastor will husband those spiritual resources which enable him to weep with those who weep, and rejoice with those who rejoice. For though, as John Newton said, the ministry

the worst of all trades, it is the best of all vocations. Robertson icoll issued his warning lest the minutiæ might make of the minister Mr. Fritterday, to waste the precious morning hours over trifles. here is, for example, the deadly temptation of the newspaper. Here the north, there can be little doubt that the *Manchester Guardian*, ough indispensable, has nevertheless damaged more than one man's inistry. Perhaps Dr. John Hutton's plan is the best. He tells us at, after breakfast, if tempted to read the newspaper, he always reads tanding up: this, not being his favourite attitude, proves an excellent thod of curtailing the time of the perusal of the journal.

It has to be conceded that one man's meat may be another man's ison, and one minister's minutiæ may be another's *magna opera*. is dangerous to argue, *e.g.*, that the Biblical expositor is on the ght lines, and the student of psychology or sociology on the wrong, the latter may well, after careful thought, have something worth ying to his people concerning the principles of applied Christianity. ne minister may make a good member of the Board of Guardians or the wn Council. Another may seek further to qualify himself for his rvice by working for a degree, though here again we have all seen a omising ministry destroyed by the futility of degree-hunting. There æ preachers who assert the rights of their citizenship to the extent speaking upon political platforms. Others, by abstaining, value the ditional freedom of the pulpit thus secured, since around it there does t cling the odour of party conflict. There is room in the Church for ery type, and the pastor who is no orator may yet be an excellent end to that lad who wants to be a trolley-boy on the tramways, or that girl who wishes to arrange to enter the university. As Words-rth would put it—the ministry of minutiæ is

> That best portion of a good man's life
> The little unremembered acts of kindness and of love.

minister is preaching a noble sermon when he goes to the home of the unkard and persuades him to sign the pledge then and there, or prays th a family and sees the husband and wife reconciled. It is a ministry ver to be regretted that can successfully run a youth's club, and really ip the young lives by personal dealing and shape them for Christ.

Another ministry of minutiæ which deserves more sedulous cultiva-n, is open-air preaching. Too often this is left to illiterate apologists d shouting Salvationists, whose corybantic performances, though ncere and persistent, are not edifying to the mass, nor instructive to y. If the people will not come to us let us go to the people. It is sufficient to preach in sedate sanctuaries to well-groomed persons ho listen and forget Sunday by Sunday. But our Lord had compassion the multitudes, and did nearly all His preaching in the open-air here the people were. And even in our doubtful English climate we n, if we mean business, do open-air work for at least six months in

the year. During the summer months it is my practice to preach after the evening service, outside the principal public-house in the district. Another minister co-operates, and we do not bother with Sankey hymns, portable harmoniums, and other impedimenta. We do not wait until a crowd gathers, or until our own people arrive to form a nucleus, for if we did we might wait till the Judgment Day. We see the vast multitudes passing down the main thoroughfare, and we begin to preach to them as they pass, and the crowd gathers in due course. There are sometimes interruptions, and the more we are interrupted the more we like it. On one occasion we were speaking on gambling in the week-day dinner-hour outside a great engineering works. Two hundred men were listening, when the bookmakers came up and tried to upset the meeting. But the listeners ordered the bookmakers off and demanded fair play to let the parson put his case. Open-air work is of value, not only to the non-churchgoer, but to the preacher himself. It brings him into direct contact with men, teaches him to dispense with the introduction, to tackle the main point at once, and to speak simply, pungently, and plainly. In open-air work the practical appeal is everything: to men in their overalls or to women in their shawls, it is of little value to declaim eloquently on post-exilic prophecy or the eschatology of the Fourth Gospel.

In the ministry of minutiæ, the preacher will find his way into the Sunday School to assist where a class temporarily lacks a teacher, or to gather older scholars for a Church-membership class. This, indeed, is no "minutiae," yet there are cases where it is not done. At home, the minister's study may too easily become an office rather than an oratory. The American minister's dictaphone and telephone may be well enough. But if the minister is having a vision on the Mount and his telephone bell rings, Patmos is more likely to suffer than the Post Office. He will, in his reading, know that he cannot save souls by the avalanche of magazines under which the bookstalls and sometimes his own table may groan. Ninety *per cent* of the printed matter of to-day exists simply to kill time. We are deafened with the prattlings of the press, and surfeited with the tit-bit information it purveys. To read the daily papers is to realize how much there is that we do *not* need to know. Wordsworth was content with a library of only 300 books, and how many books there are which might be disposed of without serious loss to a minister's library. Over the entrance to the library of Rameses in Alexandria was inscribed this legend: ψυχῆς ἰατρεῖον—the Hospital of the Soul. And thus a study should be not only a workshop, but a sanctuary to lift a man to the heart of God.

The vast number of new houses erected all over the country have brought a new demand for the all-round minister. He will have a kindly reception in all the homes, and will probably find that the Roman priest and the Anglican clergyman of the parish have been there before him. He will be thankful to see houses with three bedrooms, in con-

st to older property around his church. A young man who attends
own church lives in a house where there are father and mother, 4
ys and 4 girls of varying ages, and only two bedrooms. The males,
luding the father, sleep in one room, and the females, including the
ther, sleep in the other. This is the sort of overcrowding of which the
round minister will take note, and which the Church must move
ven and earth to alter.

And so the ministry of minutiæ will go on from day to day, beginning
the morning with the pile of correspondence demanding immediate
ention. For the ideal minister in this regard is like the ideal bishop
ne who suffers fools gladly and answers letters by return of post.
it it is the minutiæ which make the Christian ministry the hardest
ing in the world, if it is faithfully undertaken. Every vocation is
of small matters, but the old proverb says that "Little things on
le wings, take little souls to heaven." And sometimes we shall see
t the minutiæ, loyally discharged, have produced *magna opera*.
ere was indifference and materialism in the 18th century as there is
ours. The ministers of that age went about their small tasks and
med in that godless age to effect but little. But God laid His hand on
band of men, and sent them forth, even though the omens of the day
re most unpropitious. Those men of God were men of method in
le things, and earned the name of Methodist. And if God chose
se men of method to effect so blessed a labour in the 18th century,
haps, by the Ministry of Minutiæ, He may effect the same, through
s chosen vessels, in the generation which is ours.

J. Stanley Perkins.

ON LIFE AND BOOKS.

THE OPEN AIR.

A SUMMER'S sunshine has revealed to Englishmen the glories of the open air. If national characteristics depend on climate a few summers like that of 1928 will surely deal strangely with our rough island story. If, as a distinguished French scholar maintained, literature is influenced by climate, and Shakespeare and Milton are to be explained by the fact that they lived in a country of cloud and fog, damp and rain, one wonders what masterpieces might not be conceived in a succession of fine summers. Would they give us a Scotch Dostoievsky or Tchekov, a Yorkshire Dante or Virgil, Corneilles and Racines from Somerset, a Welsh Rabelais or a Kentish Cervantes? Or would Bournemouth begin to produce negro "spirituals"? It is a diverting speculation.

Since I last wrote "On Life and Books" in these pages I have been able to add to an English summer of almost unprecedented splendour a voyage across the Atlantic and journeys of some 10,000 miles on the American continent which included a good deal of time in the open air. This quarter, therefore, there will be more of breezes than of books about this contribution, a fact which readers probably will not regret. Of course, there are books about nature, the open air, and the open road, but they are not like the real thing, any more than to witness a play or take part in it is to live. Excellent as some of them are—Thoreau and Gilbert White, Richard Jefferies and Hudson, moderns like *Alpha of the Plough* and Marcus Woodward—yet they are secondhand. You are a spectator rather than a player; while you may get the excitement, you do not experience the joy of combat, the thrill of mastery, or the healthy weariness when the game is over. As you read some of Masefield's poems you can feel the winds of heaven blowing round you, but it is not the same as striding along Beachy Head in the teeth of the gale. There is all the difference in the world between feeling the ball on the face of your bat as you drive through the covers, and seeing Hobbs do it, much as you may learn from the latter. Therefore it is well to get out in the open yourself and not rely on books if you would enjoy the open air.

As I write these words there is a robin within a yard of the chair in which I sit in the garden. When I mow the lawn he comes within two or three feet of the machine or hops up on to the lowest branch of the tree above my head. He does everything but talk, and I often wonder what the little chap is trying to say. I daresay, indeed, he does talk, but my poor human brain is too stupid to understand his speech. Sometimes I glance at bird books, but there is all the difference in the world between knowing birds from books and having a few minutes with my robin in the garden.

There are, strange to say, people who prefer the study to the sea, the ballroom to the beach, the town to the country, and the crowd to the solitude of the woodland glade, and, just as there are colour-blind people, there are unfortunates who seem constitutionally incapable of appreciating the beauty and the glory of the natural world. The Lancashire woman saw in our own Lake District "nowt but 'ills and trees and watter," and there are many like her. One of the most marvellous sights in all the world is the Grand Canyon in Arizona, where the Colorado River, scarcely to be seen from the rim of the Canyon a mile or so above, rushes through a great chasm in the earth over 200 miles long and ten to thirteen miles wide. From the bed

he Canyon rocks rise to great heights in all kinds of marvellous contours, red sandstone, with blue sandstone below it, adding the warmth of colour a scene already wondrously beautiful. While walking along the rim of Canyon recently an American told me, with sardonic glee, of a visit d to the spot by two of his countrymen. They stood and gazed into Canyon, rapt in awe and wonder, until at last one said to the other, What are you thinking about, Bill?" and Bill replied as he looked into depths below, "I was thinking that this is the first time in my life I've n able to spit a mile." There are folks like that in England and America the world over, and greatly to be pitied they are. We have the other reme, of course, people who go into rhapsodies every ten minutes, but n such are decidedly better off than the matter-of-fact individuals who old no beauty at all except in the figures on the credit side of their bank -books. The painter we read about a month or two ago has the vantage over the rustic who was respectfully watching him paint a gorgeous set. Noticing the silent observer, he burst out: "Ah! perhaps to you, , Nature has opened her pictures, page by page? Have you seen the bent flame of dawn leaping across the livid east; the red-stained, sul- rous islets floating in the lake of fire in the west; the ragged clouds at night, black as a raven's wing, blotting out the shuddering moon?". lo," answered the rustic, shortly, "not since I signed the pledge."

I should be prepared to argue that life in the open air, lived close to ther earth, has a distinct moral value. Sun and rain and wind seem to ssess cleansing powers, and tanned skin is more likely to possess and duce sterling worth of character than is sickly pallor. The gardener, er things being equal, is more likely to be a God-fearing man and a good zen than the gaoler, and the man who spends all his days on the cricket d to be healthier in body, mind, and spirit than the billiard player. How ely one sees a drunken man at a cricket match! How rarely is it that a n who plays cricket regularly turns out to be untrustworthy and unreliable. must therefore gladly recognize that all improvement in the means of nsit which enables people to reach the country more easily is of moral nificance. Two of my greatest delights this summer have been to watch ups of East End children at large in Epping Forest—large groups with chers, smaller groups with parents—and to meet scores of boys and girls o have been away to camp. In these days when we take as axiomatic the timate relationship of body, mind, and soul, we are more than ever willing dmit that life in the open for these children is of inestimable service in mulating the mind and building up the character. This does not mean, of rse, that we fail to see things to be said on the other side. No one would wise to take a lady for a walk in Epping Forest on August Bank Holiday ween 9 p.m. and midnight, but even when we add the licence of the night the litter of the next morning, there is still a big balance on the right side.

In the same way it can be argued that Henry Ford, having done more the health of the American people than all the medical specialists com- ed, has been a powerful moral influence for good. To see thousands of nilies, the day's work done at five o'clock, making their way in a "flivver" beach or lake, park or countryside, is to recognize how much he and the n air together have done to fight disease and drink, make families happy, arge the outlook, and develop the taste of countless numbers. Why is re much less betting in the United States than in England? Have not nry Ford and the open air part, at any rate, of the credit? Again there disadvantages. The American people as a whole is in danger of losing legs and forgetting how to walk, while some visitor observed of the notony of mass production in the Ford works at Detroit, "Can hell be any

worse than this ? ". But when all that has been considered the balance once more is well on the right side.

Life in the open air brings to men certain definite experiences. Out on the bosom of the ocean, or amid the vastness of the prairie, men become conscious of the infinite and realise their own littleness. Gazing up to the starry dome of the heavens, with its countless host, standing under giant trees that were growing when Isaiah's workman chose a tree that would not rot to make for himself a graven image, or when Alexander wept because there were no more worlds to conquer, awe and wonder fill a man's soul. The spacious, illimitable world makes even the dull man ask questions and look up for the answers. To walk amid the orange groves of sunny California with the ocean to the west and snow-capped mountains to the east, to sit with flowers in indescribable profusion on every side while one looks out through the Golden Gate to the Pacific—these are experiences that make even the hard-faced and the hard-hearted ponder on the why and whence and whither of all the life and grace and beauty of the world. Of course one cannot understand it ; of course one cannot explain it ; but that only impels to further thought and, if we think long enough, to faith. I like the caustic remark of " A Young Friend " in a recent article in a Quaker journal : " Blasphemy is a word that has little meaning for us to-day, but in so far as any content remains with it, I can think of no better example than the assumption that what is incomprehensible to Mr. Julian Huxley is therefore impossible to God." The more Mr. Julian Huxley sees of the wonders of land and sea, the better it will be for him. Let him pray Masefield's prayer :

> Give me a light that I may see her,
> Give me a grace that I may be her,
> Give me a clue that I may find her
> Whose beauty shows the brain behind her.
> Stars and women and running rivers,
> And sunny water where a shadow shivers,
> And the little brooks that lift the grasses,
> And April flowers are where she passes.
> And all things good and all things kind
> Are glimmerings coming from her mind,
> And in the may a blackbird sings
> Against her very heartē springs.

And I think it is true to say that besides developing the sense of awe and wonder, and driving men, because they realize their own littleness and insignificance, to look for something greater to give them protection and help, there is a real sense in which nature helps men to find peace and the solution of their problems.

It is not without significance that Jesus went away from the towns and into the solitudes when He had to fight His great fights with temptation. Away in the pure light, unsullied by haze, smoke, and dust, in the silence where every voice rings true and is not falsified by telephone or microphone, things are seen as they really are, with clear-cut definite edges—the devil is a devil, the snare is a snare, opportunity is opportunity, right is right. Jesus went into the wilderness, Paul into Arabia, when they were confronted by great problems, because they wanted to see things plainly and think things through. And if we are wise we adopt the same plan. We face temptation amid the light and air and glory of the world and somehow we derive strength and find God. There have been times in my experience when I have had decisions to make that have not been easy, problems to solve that have appeared insoluble, and I have left the decisions and the

problems and got as near as possible to nature, spent a day in sunshine or in rain amid trees and fields, and returned refreshed with the decision, in some way I know not, made for me. Or I have been depressed at some failure in my work and I have adopted the same course, taking my stick in my hand and walking mile after mile through the day, until at night I have reached my resting-place with the skin off my toes, weariness in my bones, and peace in my soul. We have been told we are "nearer God's heart in a garden than anywhere else on earth." That may be an exaggeration, but it is no exaggeration to say that innumerable men have proved in garden and in field, on downs and on the mountains, on the sea and in the forest, that there is to be found a peace that passeth all understanding. The words attributed to St. Patrick are full of insight :

As armour on my breast I bind
The powers of God in heaven and earth ;
The fleetness of the rushing wind,
The brightness of the morning's birth,
The splendour of the fiery glow,
The whiteness of the winter snow,
The lightning's wildly flashing mirth,
The strength that girds the rocky steep,
The vastness of the unfathomed deep.

And so, reader, you have just read all the quarter's magazines and several books—and you are rather bewildered. You are wondering what you are making of life : much study, you find, is a weariness unto the flesh and of the making of books there seems to be no end ; your work does not seem to be making much progress and you are cast down about it all. I recommend the spade and the lawn mower, to be taken half-an-hour before breakfast ; or, if you will, four miles an hour for three hours, bread and cheese, and twelve miles back by another route in the afternoon. Cricket (best of all) and tennis are drawing to an end, but these other methods are always available. It is not too late at the end of September for a few days' walking ere the winter's labour begins in earnest. See the autumn tints, look up to the starlit skies, breathe the air of the forest or the hill-top rather than yesterday's or to-day's tobacco fumes, listen to the voices of nature, and everything in life will wear a different hue. Get your feet on the road and sing Stevenson's vagabond's song :

Give to me the life I love,
Let the lave go by me,
Give the jolly heaven above
And the byway nigh me.
Bed in the bush with stars to see,
Bread I dip in the river—
There's the life for a man like me,
There's the life for ever.

And when night comes sleep where earth can whisper to you her secrets and woo you to slumber with her songs :

The bed was made, the room was fit,
By punctual eve the stars were lit ;
The air was still, the water ran,
No need was there for maid or man,
When we put up, my ass and I,
At God's green caravanserai.

And, whatever be your job, when you return home you'll take it up afresh with new zest and new hope. Wordsworth is but one of many who have found it true that

> Nature never did betray
> The heart that loved her; 'tis her privilege,
> Through all the years of this our life, to lead
> From joy to joy: for she can so inform
> The mind that is within us, so impress
> With quietness and beauty, and so feed
> With lofty thoughts, that neither evil tongues,
> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life,
> Shall e'er prevail against us, or disturb
> Our cheerful faith, that all which we behold
> Is full of blessings. Therefore let the moon
> Shine on thee in thy solitary walk;
> And let the misty mountain winds be free
> To blow against thee.

ALBERT PEEL.

FOREIGN IMPRESSIONS.

SUMMER ON THE ROCK.

I AM writing this on a long, cool verandah overlooking the Bay of Gibraltar with the blue water dazzling in the morning sunlight, and the white roofs of Algeciras flashing an answer. I have just been reading an essay, by the incomparable hand of Mr. J. B. Priestley, about a balcony overlooking the sea. His small son calls it a "balconinny." I wonder what mine is? A cross between an esplanade and a bow window? It has square red tiles and pots and pots of erect geraniums. From it I have seen the lights of a score of nights, the phosphorescent blaze in the harbour, and sprinkled glows on the hills of Andalusia. Mornings have come hot and hasty with threats of heat and panting shade. In the afternoons the shutters are up, and the verandah is deserted until late at night. I sleep there under one sheet. If I don't sleep it is because the moon is hanging brilliantly over Africa, or a glittering P. & O. liner is hooting her way homeward-bound. To-night a battleship will swing in the tide below me, and her pinnaces and cutters will go "clop clop" unceasingly. Over the water is Spain and Europe, and behind the Rock the long stretch of the Mediterranean. I turn and see the edge of Africa.

I was laughed at for agreeing to spend two summer months on the Rock of Gibraltar, and was assured that I should find it a place of unbearable heat, snobbery, and officialdom. Quite undeservedly Gibraltar has a bad reputation in England as one of those isolated but necessary places which, somehow or other, cling to the fringes of the Empire but are altogether undesirable to live in. Gibraltar's association with that blessed word "impregnable" has always crowned the Rock with a sort of faint glory. At school whenever I saw Gibraltar on the map I also saw the word "impregnable." Of course any amateur strategist will tell you that those impregnable days are gone. An invisible 18-inch gun out in the Straits could smash the fortifications to pieces, and a heavy bomber might level the Rock itself. That fierce old soldier convert of John Wesley, Ensign Ince, who besides creating the famous gun galleries founded a Methodist Society on the Rock, could not have dreamed of the days when his rock hewn fortresses would be obsolete. Nowadays they are the coolest places on the Rock.

One splendid July afternoon I peeped from one of them down the face of the Rock. Fourteen hundred feet below was the Mediterranean with the coast of Spain blurred in the heat haze, and Africa just visible at Ceuta. Across the neck of neutral ground, which fastens Gibraltar to Europe, was La Linea, a squalid Spanish town depending for its existence on the Gibraltar Dockyard. Those who do not work smuggle. And those who do not smuggle sleep. In La Linea I discovered a Scotch missionary doing an amazing piece of Gospel work. That was his name for it, and he is doing it at the risk of his life. He has built up a strong church, with meetings every night of the week, and a Sunday School of over a hundred children, in open defiance of the Roman priests. La Linea is a poor, sad town, reeking with filth and prostitution, and it is not fair to judge Spain by it. Two of her "houses" are run by men supposed to set an example of better things, and the Gibraltar hospital is nearly always nursing some of the consequences. Linea is famous for its annual *fiesta*, which opens in July with a great bull-fight. I found seats in the shade being sold at an enormous price, and had to pay over ten shillings for a cramped position on a stone tier. A Spaniard will sacrifice

anything to see a bull fight. He is an easy-going, sociable fellow, easily delighted by cheap noises and gay colours, and at a bull-fight he gets plenty of them. The seats in the sun are alive with coloured fans, while near the President's box rows of handsome women have spread magnificent shawls over the railings, and are sitting with fans and mantillas. The band strikes up a little bit of Verdi ; the mineral water purveyors shout louder than ever ; a man near me gesticulates madly to a friend in the front row and starts an interminable argument, to the unbounded joy of his friends who are stuffing themselves with olives, grapes, sweetmeats, and evil-looking sausage. The sanded arena is being watered, and at last the President takes his seat. A bugle blows as a signal for the Grand March. The matadors, toreadors, and picadors with their horses and attendants make an impressive procession across the arena to the President's box. Their uniforms sparkle in the sunlight, and the crowd shout " Holla ! Holla ! " Another bugle. A door is opened cautiously on the other side—the crowd waits breathlessly. There is a muffled bellow, and an immense black bull lashes into the light. Everyone in the arena scrambles for the barrier, and the crowd roars with delight at a man who is just in time. The bull snorts round in defiance, and charges a toreador who plays him with a crimson cloak. The man jumps lightly aside and the cloak flicks the bull's face. " Playing the bull " is continued for some minutes until the bugle signals for the picadors on horses. This is the first fight in La Linea at which the horses have been padded on the sides and under the stomach as a protection against the bull's horns. This Government order is being rigorously enforced throughout Spain, and is likely to rob bull-fighting of its most disgusting scenes. I am told that when the horses are unprotected it is usual for a bull to kill at least two. But in this fight the horses were not even injured. The picador with his long, steel-pointed lance, approaches the bull on horseback. The beast charges with head down, and rams horse and rider against the barrier. The goad is firm in his neck as he tries to toss the horse. A flick of red cloak attracts him away, and the second picador approaches. After this a slim, lithe figure dances into the arena with two long-handled darts, which he plunges into the bull's shoulders as it charges. The quick, desperate work of these men is thrilling. A slip means death, and an unsteady eye in planting the darts means those howls of derision from the crowd which, to the toreador, are worse than death. Another bugle for the kill. The matador walks proudly before the President's box, bows, and tosses his cap to a delighted lady. This is his hour, and he knows how to fill it. He is a glittering figure in green silk coat, knee breeches, and stockings, with a tuft of his hair like a small pigtail. By this time the bull's sides are streaming with blood, and the matador approaches him carefully with the red cloak. He plays the bull. The beast is stupefied by his daring. The matador kneels down and looks into the beast's eyes, touches his horns, and slowly turns his back on him and bows to the crowd. The crowd roars with delight. Oh ! this is a great matador. The bull's head is down, and the matador takes aim with his long sword for that vulnerable spot between the shoulder blades. He lunges and misses. The crowd is not so pleased, and by the time the matador has missed three times and the bull has had to be finished off with daggers, he is received with a hurricane of derision. Eight bulls were killed that afternoon, some of them with accomplished dexterity which hardly drew a spot of blood, and others which turned the ring into a slaughter-house. I came away with a sick feeling, but with the recollection of a conversation I had had with a Spaniard : " After all, you English have fox-hunting."

The last issue of THE CONGREGATIONAL QUARTERLY reached me just as I was going into Spain, and I read Dr. Naish's note on " Modern Spain " with

interest. Gibraltar is an ideal jumping-off place for Southern Spain. The seats of Moorish dominion—Granada, Cordoba, Seville—and the mountains and prairies of Andalusia are within easy reach. It is a springtime country, and its beauties are April beauties. Under a July sun the countryside cracks and swelters, and the Andalusian is prepared to put off everything until to-morrow, and enjoy his *siesta*. I had no idea that the sun could be so hot. In Andalusia you live for the night, and sit on your balcony until five o'clock in the morning. If you are in Granada the cool dawn will kiss the snow-crowned Sierra Nevada, and flush the pink tips of the Alhambra, but in four hours' time you will be lying on your bed and gasping for soda-water. In Seville you can wander in the massive coolness of the great Cathedral or stream with perspiration in climbing the lovely Moorish Giralda Tower. From its height you see the most historic city in Spain, a city which housed the headquarters of the Inquisition, which saw Columbus go to sea, and was the first to receive the wealth and life of the New World. It is the proud capital of Spain's most romantic province, and is very superior, in the estimation of *Sevillanos*, to the commercial centres of Barcelona and Valencia. The land of Dr. Naish's orange and cigarette ? Yes, but industrious as well. Between Seville and Cadiz I saw twelve mechanical harvesters in one field, and in the next field half-a-dozen horses were treading out the corn in a threshing pit. Spain is a bewildering compromise between tradition and innovation. She loves the new, but the old must remain. Her towns and streets are well ordered, and her hotel-keepers have few things to learn. She has no National Debt worth considering, but spends more money every year on ceremonial candles than she does on elementary education. She bears unwillingly the weight of a religion which has become a superstition, but has no hope of relief. My missionary friend is a true Borrovian, and in his corner of Andalusia holds aloft the open Bible. Spain needs it ; but her greater need is a strong and increasing company of men and women who will see that she gets a true and unadulterated dose of Pauline Christianity. It will be a long and dangerous ministration, but I am sure that the Spanish people will respond.

From the Spanish frontier the Rock rears forbidingly into the heavens, and it seems hardly possible that a city of twenty-two thousand people clutches to its sides. The population is one of the most cosmopolitan under the British flag, with a reigning group of British officials, military and civil, maintaining British authority and customs. Since 1922 the native Gibraltarians have had a measure of self-government through the establishment of a City Council, but officially Gibraltar is still a fortress with supreme power vested in a Governor. You may not reside there, nor may your baby be born there without permission ! I found a Moor selling eggs from Morocco, a Hindoo with silks from Bombay, a Jew selling rubbish from half the great houses of Spain, and the grandson of a Barbary pirate meekly peddling guinea pigs. I found all religious denominations entrenched except Baptists and Congregationalists (why are we so poorly represented abroad ?), and every sort of Institute from the Y.M.C.A. to a gin-and-bitter bar. The military and naval forces have been reduced to a minimum, and Gibraltar wonders what its future is to be.

Meanwhile at 99 in the shade we bathe, and skin and brown in the unalloyed sun which shines all day and sets quickly without twilight. There will be a full moon to-night, which means a swim in the harbour, in water like milk, amidst a mass of glistening, phosphorescent fish. And we are only three days from home.

CECIL NORTHCOTT.

ORIENTALISTS IN COUNCIL.

THE true scope and importance of the great Congress of Orientalists in Oxford has been but faintly grasped even by the careful reporters of *The Times*, who devoted so much space—sometimes to the wrong things! One could long, as Antony did, for the power to put a tongue

> In every wound of Cæsar, that should move
> The *stones* of Rome to rise and mutiny!

And perhaps the quotation has a double aptness. The stones of Rome and Athens, of Kish and Ur and Karnak and Saqqarah, are risen in mutiny to-day, and behind them the polished celts of neolithic man and the exquisite laurel-leaf flints of the Solutrean cave-dwellers. For the five-hundred odd searchers who conferred for four days from after early breakfast til long after dark, included in their nine sections students of flints and bell-beakers and painted pottery who to-day have joined hands with the diggers in Mesopotamia and the decipherers of the pyramid texts and hieratic and demotic papyri. Then, too, we had a section for the study of Islam and of Arab literature and history, two Indian sections, one for Central Asia, and one for the Far East. Our personnel was Pentecostal. The Germans, of course, were with us in numbers, many of them direct from the German Oriental Society's meeting in Bonn. They probably outnumbered any other nation, even the Englishmen. Dutch and Belgians and Danes; French, Italians, and Americans; besides the real Orientals, many Indians, an actual Berber in burnous and jibbah, who talked French most fluently, and one of the old-time Indian scholars in the long Muslim *anga* and close trousers and Persian lambskin cap; for most of the Indians are smart young men in Western lounge suits, and a scholarship which an old-timer must fear has lost some of the gracious gentleness that hangs about the old-fashioned maulvī like the fragrance of the white moghra blossom, the eastern stephanotis. Let us hope that the fear is unfounded! Nor were the women unrepresented. They were there in great numbers. A vivid little dark-haired lady from Halle, where she is professor of Sanskrit, argued tenaciously about the technicalities of Aryan philology. Mrs. Rhys Davids, *petite* and full of fire, delivered her soul passionately on the gospel of Sakyamuni and the great council at Pataliputra, which she compared with the great Athanasian council of Christianity whose name she could not remember! (But that *is* the way in which Pali enthusiasts talk). I deserted my own section to hear and see Mrs. Rhys Davids, and it was worth it. But indeed such desertion was chronic with me. I could scarcely be said to have had a section, for I roamed impartially from the Egyptologists to the Arabists, and from the Assyriologists back to the Hebraists, and often strayed amongst the diggers—the archæologists, as the less familiar style them—nor was I wholly lost even there.

Twenty-two years ago a young man entered the offices of London University at South Kensington demanding tuition in Arabic. He had amused himself one summer with Davidson's *Hebrew Grammar*, and had subsequently picked up Bagster's *Syriac Reading Book* on a stall at Keswick Convention, and now was tremblingly approaching the mysterious tongue of Muhammad. To him emerged a kindly and interested person with the statement "You are twenty years before your time" and with the address of Dr. (now Sir Thomas) Arnold, who became in due course an inspirational epoch in that young man's life, with the aid of Nallino's *Chrestomathia Qorani*. It was under Dr. Arnold's ministry (for it was no less) that his pupil discovered the true inwardness and importance of Oriental studies. Not the idle pursuit of fascinating twiddly marks on parchment or papyrus,

rick or stone. No, but a means of understanding and sympathizing with men of other races and colours, in their living present and that still living past without which the present is unintelligible.

This was well understood by the organizers of our present Congress. We were no *mere* philologists. We had the diggers there to talk to us, Mirth on Saqqarah, Langdon on Kish, Woolley on Ur, Guy on Megiddo, with coloured lantern slides to heart's content. Never shall I forget the huge crowd that filled the great lecture theatre and hung on the lips of Captain Woolley as he described his work at Ur and showed the treasures recovered and reconstructed with loving care and detailed exactness. Both he and Langdon believe that at the sites of Ur and Kish they have pushed back (or rather down) to an advanced metal-working civilization which must be dated at least as early as 3500 B.C., and Prof. Langdon thinks that he has succeeded in tracing the Sumerian alphabet of over 400 characters, if not to its origin, at least to very primitive letter-forms. Now this date is approximately near to that of the beginning of the more advanced neolithic cultures in Europe, so that the archæological pre-history of Europe is now almost in touch with the earliest documentary history in Mesopotamia. And so under our eyes the early history of mankind is coalescing into a whole where it was formerly a number of isolated patches. We know now that the early cultures at Anau in Russian Turkestan, at Susa in Persia, and those newly discovered in Sindh by Sir John Marshall, have something in common, and perhaps are all related to the early Sumerian work at Kish.

That fine old American veteran, Prof. Lanman, whose *Sanskrit Reader* is almost an educational classic, gave an address on the first day, which I did not hear, but which in its reported form seemed akin to much which many of us have felt. Great as the discoveries of the nineteenth century have been, the work of the true Orientalist is only beginning. For in this age of "Atlantic" civilization, of quick transport and universal intercommunication, East and West must learn to live as next door neighbours. The old patronising, blustering, blundering westerner of the last century is already a dodo in the scheme of things as they are. He was Tennyson's ideal, it is true:

> **No lily-handed baronet he!**
> **A great broad-shouldered genial Englishman!**

Yes, but great as was the work (and great it certainly was) done by this kind of man amongst the more primitive types of Oriental, great as are the benefits of transport and of organization, of stability and of security in India, for example, we have yet to realize the change which our times require. It is here that the Orientalist, whether missionary, civil administrator, or European professor, comes into his own. And all these three types were represented at Oxford. To the typical nineteenth century European, Indian and Chinese thought and life are what the Quran was to Carlyle, who, in spite of his would-be sympathy with Muhammad, wrote little of real value about the Arabian prophet because he depended on translations and on the *a priori* philosophizings of that great soul, Lessing. No, if we wish to understand Islam *as it really is*, we shall not go to Carlyle, but to Margoliouth, to Snouck-Hurgronje, or to Prince Caetani, to each of whom the Arabic language is but a fascinating key to the literature, and the literature itself but the crystallization of living historical movements, man's observations of the world, his thoughts and doings and customs in it.

To the student of Eastern, as of Western, history, the past is the cradle of the present. And there is to-day a mutual relation, appreciated and insisted on, between language and history—history of political and military

movements, history of art and invention, history of commerce and medicine. In our history schools at the universities, language is invariab demanded. In London, the candidate in modern history must offer examination two languages of the group German, French, and Italia And conversely the language student must answer papers on the social an economic history of the period and country when and where his languag was, or is, spoken. This is all as it should be. And in the great unive sities of the East the same tendency leads to the same demands. Suc studies are ultimately controlled by the advice and opinions of expe Orientalists whose conclusions are based on a combination of several lin of evidence, geographical, archæological, and linguistic. The youn Muslim student at Calcutta or Lahore studies Arabic or Persian as we d Latin and French. The Hindu takes Sanskrit as his classical languag Each tongue carries its own literature, its own ethical and social emphas on the facts of history. The temper and quality of the men whose decisio influence the matter and method of the educational discipline prescribe for young India and China cannot be of no importance. The late Europea war would pale before the horrors of an Armageddon of East and West Is it to be Armageddon or Pentecost? Domination and westernizing ar alike impossible as an occidental programme for this century. No. W must *understand* and learn to live together. But that means long and patien application. Sympathy is the result of love, love of respect and intelligen appreciation. I am reminded in this connexion of a startling remar quietly made by a very able young American scholar whom it has late been my privilege to have as a pupil and a friend. We were readin *Daniel* together, and as our detailed study of the text revealed to us th passion of faith and experience which inspired the writer, I burst out "If our men would but study the original *text* of Scripture, they woul never be short of inspiration, or sermons!" To which my friend repli in his endearingly incisive and laconic American way: "Yes; but *tha* means *hard work!*"

Hard work! Yes, one realized that as Maulvi Abdur-Rahman, at whose fee I sat in Delhi for many happy hours in years gone by—*eheu fugaces!*— lectured to us in Arabic, which he uses in converse with Indian fellow-scholars all over the peninsula even as the medievals, Erasmus, Colet an More, used to converse in Latin. It was rather an oration than a lectur and the poetic quotations were exquisitely intoned in the Oriental manner. How many Westerners know Latin, to speak and to read and to write it, as these grand old Indian Muslim scholars know their Arabic? Nevertheless, and it is a sign of hope for the world, there were many Germans and English, French and Italians, in that room, who could follow the thought, if not every word. Nallino himself, on whose book my student was reared, was present, a fine figure of a man in middle life, with great bushy head of black hair and a strong aggressive beard. While speaking of the Italians, I must tell how some of us listened to Prof. Furlani of Florence on *The psychology of Barhebraeus*. He lectured in exquisite Tuscan Italian, as clear as a bell. When he had finished a Frenchman begged permission to comment on the subject in French. The lecturer heard and answered in fluent French. Next a German, Baumstark of Bonn, asked a question in Italian, which was replied to in that tongue. Another German used his own language, and Furlani replied in the same. I had the thought to strike in in English, and indeed found afterwards that the lecturer would have been quite equal to that also had I ventured. Pentecostal in no miraculous sense, but equally truly, unless indeed the wonder of the trained and laborious mind's powe be not an ever-new miracle.

Old and young mingled. An Oxford High School boy, already with a considerable knowledge of Egyptian, which he studies while waiting for customers in his father's garage, was the youngest member of the Congress. With him I sat to listen to Prof. Newberry on the Flail of Osiris. A fascinating lecture, not without its repercussions on Hebrew history, into which I must not enter. In a row in front of us were Roeder, Blackman, Gardiner and de Buck, names well-known to students of the subject, and in front of them Spiegelberg, the authority on the demotic script. Lange took the chair. It was inspiring to see these heroes in the flesh—and such very attractive flesh. Hardly one but *looked* a personality.

Of course there were occasional cracks in the harmony. As when the new-born aggressive nationalism of the Orient flared up at the close of a lecture on early Islamic poetry, and a young Iraqi passionately protested against the opinion of certain European savants who reject the pre-Islamic date attributed to certain earlier poems by the Arab lexicographers. "How can a man whose mother-tongue is not Arabic presume to dictate on such matters?" But perhaps a European's opinion after a lifetime of study *is*, after all, worth more than that of a fiery youth, even though the latter may have been born of Arab parents in Baghdad itself. Or again after an American lady had been showing us slides illustrative of Muslim architecture in Spain, another over-enthusiastic youth from the East (in *very* correct Western dress!) asked her whether she had found, or would search for, Moorish MSS. in the Spanish churches; and dropped into his question (!) a long discourse on the supposed derivation of European philosophy from the Arab Avicenna through Descartes. (There *is* something in this, if he had but substituted Averroes and Spinoza). Such queer forms does our national prejudice take. It perverts our work and gives bias to our results.

And then, too, there were papers of little or no value. There always are! I managed to avoid these fairly well, at least so I flatter myself. There are ways of doing such things! As we sat at tea together at a little table in the Fellows' Garden in New College, my friend Prof. Eissfeldt said to me, "Did you hear ———'s lecture?". "No," I said. "You didn't miss much!". "Hush, *lieber* Otto!", said I, "I was always told not to say such things out loud." He laughed. The discriminating know that judicious selection is necessary for survival.

Of one or two other outstanding memories I must speak. The first is the opening paper by that grand veteran, Prof. Sayce. A little white bird-like octogenarian, he spoke with all the fire and gaiety of twenty. His paper, *The heroic age of Assyriology*, was really a catena of personal reminiscences beginning with his first published article in 1874, which was nearly refused because a critic thought that the word *Akkadian* had something to do with zoology! Delitzsch called on him one day after that with the early sheets of his *Grammar*; and then came memories of Oppert and even of correspondence with Hincks, and wonderful stories of dinners with Layard in Constantinople. Sir Henry Rawlinson, too, he knew well, and of course Hormuzd Rassam and George Smith. It was a marvellous glimpse into the past, seasoned with such racy descriptions and excellent dry humour that none who heard it will ever, I think, forget it.

Then we had a sight of another veteran, Prof. Breasted of Chicago, whose paper on the Edwin Smith surgical papyrus was one of the very best things given, and especially to be enjoyed by a hearer who had dabbled in both surgery and Egyptology. About the Ebers medical papyrus some of us knew a little, but to find that there was a whole body of surgical technique already in the Old Kingdom (c. 3000 B.C.) was fascinating. Apparently there was no ready-made surgical terminology, and as the writer, unlike our

surgeons, had no classical Latin or Greek to draw on, he had to inver terms for the parts of the body by comparing them with common objects o everyday use. Speaking of surgery brings one naturally to Captai Hilton-Simpson's extraordinary lecture on the Shawiyas of the Tunisia Aures. Having long known his book on Arab medicine and surgery expectation was high. He has lived for a number of years amongst thos people, whose civilization is practically that of the neolithic period as w know it from excavations. We were shown the pottery-making, weaving and ploughing, the primitive irrigation methods and cave dwellings. Onl a few members spotted this lecture. I was glad to have been one of them The lecturer styled himself "merely a terrier for the archæologists." T which Prof. Myres responded in returning thanks, "I can only say then with so good a terrier, who wouldn't call 'Rats!'?"

And lastly came a paper by Prof. Williams Jackson, one of the very few great authorities on Zoroaster, who talked to us altogether delightfully on Mani, the founder of Manicheeism. Williams Jackson is, in truth, a satisfying figure; smooth-shaven, with the merriest blue eyes twinkling frostily behind rimless glasses, and it was good to see how he enjoyed Mani's enemies' description of his call on the Christian bishop Marcellus, clad in a pair of Persian trousers with one leg scarlet and the other sea-green. One felt that the good arch-heretic had at least a run for his money when Williams Jackson got hold of him, and left the room with Browning's lines humming in one's mind:

> If I trip him just a-dying,
> Sure of heaven as sure can be,
> Spin him round and send him flying,
> Off to hell, a Manichee?

I wonder if that *will* happen to Dr. Williams Jackson! He seemed to love so immensely his Mani of the vari-coloured legs.

J. P. Naish.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1928 *unless otherwise stated.*)

The Christian Experience of the Holy Spirit. By H. WHEELER ROBINSON, M.A., D.D. Nisbet. 10s. 6d.

The Faith That Rebels. By D. S. CAIRNS, D.D. S.C.M. 8s. 6d.

By hook or crook every minister must get and read both these books. One of the most encouraging signs of the times in the world of religious thought is that the first two volumes of the "Library of Constructive Theology"—Prof. H. R. Mackintosh's *The Christian Experience of Forgiveness* and Canon Quick's *The Christian Sacraments*—have gone to a second edition. We have no doubt that Principal Wheeler Robinson's volume will soon follow them. Many years ago *The Christian Doctrine of Man* revealed Dr. Wheeler Robinson as a thinker masterly and accurate in detail and yet with massive conceptions of truth: since then slighter works have shown him to possess in large measure the power of clear and sympathetic exposition. In the present volume all these gifts are evident. We learn how personal experience, the sense of need and helplessness at a time of physical weakness, made him realize his neglect of those ideas of a Spirit that gives power, and determined him to think out his doctrine anew—verily *pectus theologum facit*. Throughout these pages with the balance and restraint of sound scholarship we have the passion and earnestness of true preaching, with its desire to acquaint men with the Spirit's power to help.

The title and scheme of the book should be carefully noted. Here Dr. Wheeler Robinson does not set out to develop the Biblical doctrine of the Holy Spirit—he reserves that for another volume: now he starts from the psychology of Christian experience and is concerned "with the validity and meaning of the claim of Christian experience to have fellowship with God through Christ in the Holy Spirit." In Part I, "The Approach through Experience," the characteristics of Christian experience are examined, and the manifestations of Spirit in nature, history, and personality are reviewed. Part II, "The Work of the Holy Spirit," brings the Incarnation under discussion, and this leads on to an investigation of the relation of the Holy Spirit to the Church, the Scriptures, the Sacraments, and the life of the individual. In Part III, "The Holy Spirit and the Godhead," the philosophical aspects of the subject are considered, this preparing the way for a statement of the doctrine of the Trinity which may be valid for to-day (the summary on p. 285 is very important, and would make a splendid basis for a series of discussions in a Seminar).

This gives but the barest outline of a book which, if as widely read as it deserves to be, will have fruitful results. Throughout it is illuminated by exceedingly apt literary quotations which suggest once more the wide sweep of the author's mind.

Principal D. S. Cairns's position as a Christian apologist has long been assured: his new book puts Christian preachers and thinkers still further in his debt. Dr. Cairns is convinced that there is "more in the teaching of Jesus on the power of faith and the range of prayer" than finds expression in Christian thought and practice, and he pleads for a rebellious, creative type of faith that will work miracles. It is from the question of miracles that this book takes its start. Dr. Cairns finds both the traditional and the modernist

theories of miracle unsatisfying, for both fail to notice the extraordinary emphasis placed by Jesus on the necessity of faith.

> "The Gospel theory of the 'miracles' of Jesus is that they are the answers of God to the prayers of the Ideal Son, the Man who is the supreme instance, in history, of Faith, Hope, and Love; and they say with unambiguous plainness that that ideal Man invited His disciples to similar enterprises of faith, encouraging them to believe that in proportion to their faith would be the manifestation of God's order in the revelation of man's life as God meant it to be."

The relation of faith and miracle to nature and science is then considered with various practical applications. If miracles depend on faith, then prayer cannot be confined to purely spiritual matters. In petitionary prayer we ask God to help us when we are doing His work, and as outward events help or hinder us, we must pray about them—"the believing man must believe that all things that touch him are in God's hands."

One other quotation must suffice to indicate the range of the problems that come under the book's survey:

> "Not only has God ordained the world-order, by ignorance and misuse of which sickness, calamity, and death befall the children of men, and discipline them out of wrong ways of thinking and living; but I believe that over and above this He can so overrule evil that it works out supreme good. The Cross is there in history as the final proof of that." EDITOR.

A Survey of Socialism: Analytical, Historical and Critical. By F. J. C. HEARNSHAW, M.A., LL.D. Macmillan. 15s.

The Intelligent Woman's Guide to Socialism and Capitalism. By G. BERNARD SHAW. Constable. 15s.

"The lure of the Independent Labour Party is, frankly and unashamedly, loot" (p. 58).

"The motive principle of socialism . . . is *not* altruism, the desire for the good of others, but acquisitiveness, the desire for the goods of others" (p. 107 f).

"The Russian revolution was in effect little more than an orgy of plunder carried through in a leisurely and systematic manner, with merciless completeness and cynical disregard of all ethical principles, under a dictatorship of the criminal classes. Its communism was simply a screen of Marxian verbiage which barely veiled the naked hideousness of predatory individualism—the perverted and anti-social individualism of the burglar and the assassin" (p. 147).

"On his [John Gray] way to this limbo of lunacy (where he went to prepare a place for Mr. Oswald Mosley) . . . " (p. 184).

"[The proletariat's] insane tendency to excessive reproduction of its kind" (p. 277).

"Mr. Sydney Olivier, then at the very threshold of that eminent career (grateful and comforting to the enemies of England)" (p. 294).

"[The Fabians] studiously avoided the giving of shocks to society; they went about, not in sheep-skins and goat-skins, but in silk hats and frock coats, like the most innocent of shop-walkers; they enrolled in their ranks pitiful parsons of all denominations, and got them to assure the religious world . . . that socialism was really nothing more than applied Christianity . . . " (p. 298); "[but they created] a parasitic population of pampered paupers" (p. 310).

"Syndicalism, in short, is simple anarchism, condemned by its irrationality, its violence, its obscurantism, its repudiation of leadership, its superfluity of hatred and malice, to futility and to execration" (p. 316).

"[Guild-Socialism] is one of the most extraordinary hotch-potches in the record of juvenile speculation. It would be an amusing farrago of nonsense if it were not completely marred by an overweening conceit, an irritating and quite unwarranted contempt for other manifestations of absurdity, a vicious temper, and a gross intolerance." (p. 322).

Mr. Morris Hillquit (*alias* Misca Hilkowicz)" (p. 367, also p. 32).

Whence have we plucked these flowers of wisdom, sound judgment, and good taste? From soap-box orators in the park or a school debating society? Not so. They are from the pages previous to the section headed "Critical" in a work of "a certain Dr. F. J. C. Hearnshaw" (*cf.* "a certain Mr. A. J. Penty," p. 322) whose title is printed above. Having read Prof. Hearnshaw's *Democracy and Labour* we did not expect to find a calm and careful survey of the Socialist movement, but in violence, extravagance, and prejudice Prof. Hearnshaw surpasses his previous work, while at times (as in the references to Messrs. Mosley, Hillquit and Penty) he is cheap and vulgar. It is a matter for regret that a Professor of History should provide his students with such an example of how history ought not to be written. The bibliography is useful, but the reader would be unwise to spend 15s. in order to secure it.

Mr. Bernard Shaw has written a delightful, annoying, amusing, and irritating book, which is probably the most important work published this quarter. It is long (470 pages), and in some places not easy to read, but it is instructive throughout, and we wish that all Members of Parliament, would-be politicians, economists, and ministers of religion would read it, as well as the "intelligent woman" for whom it is designed. They will not find that it is "socialism without tears," but they will find that Mr. Shaw deals with difficult questions like rent and currency in a way as lucid as it is interesting, while they will discover the detailed contents-list and bibliography of great service.

Of course, covering a tremendous range, Mr. Shaw is not immune from mistakes: he seems to know surprisingly little about the Free Churches of his own country or of religion under the Russian Revolution. (It is only fair to say, however, that he wrote prior to Dr. Spinka's book, recently reviewed in these pages). He would surely find it difficult to prove that Paul, who thanked God that he baptized none save Crispus and Gaius, held that "it was baptism that was essential to salvation" (p. 4), or that twelve taken from one hundred leaves seventy-eight (p. 287). But these are only small blemishes in a remarkable piece of exposition, the main thesis of which is that socialism is equality of income—in Mr. Shaw's words, "to give everybody an equal share no matter what sort of person she is, or how old she is, or what sort of work she does, or who or what her father was." Such equal distribution is "possible and practicable, not only momentarily but permanently," and it would result in "less ostentation, less idleness, less wastefulness, less uselessness . . . more food, more clothing, better houses, more security, more health, more virtue: in a word, more real prosperity." It is quite unnecessary to say that Shavian sentences light up the volume with their continual sparkle. Of them we quote these two: "We live as in a villa on Vesuvius"; "The habits of war are not cured instantly by armistices."

EDITOR.

Sir Walter Raleigh. By MILTON WALDMAN. "Golden Hind" Series. Bodley Head. 12s. 6d.

Dostoevsky: The Man and His Work. By JULIUS MEIER-GRAEFE. Routledge. 25s.

The Rebellious Puritan: Portrait of Mr. Hawthorne. By LLOYD MORRIS. Constable. 16s.

Sir Robert Peel. By A. A. W. RAMSAY. "Makers of the Nineteenth Century" Series. Constable. 14s.

Dr. Arnold of Rugby. By ARNOLD WHITRIDGE. Constable. 10s. 6d.

The Life of Hastings Rashdall, D.D. By P. E. MATHESON. Oxford Press. 18s.

A Memoir of Herbert Edward Ryle. By MAURICE H. FITZGERALD. Macmillan. 15s.

Heading for the Abyss. By PRINCE LICHNOWSKY. Constable. 25s.

Mr. Waldman aptly describes Raleigh's life as "a Greek tragedy that slipped a cog somewhere." Courtier and prisoner, bold seaman ready to face all hazards and poet, adventurer and historian, Raleigh is a favourite with all of a romantic disposition. No book about him could fail to be readable, but we do not find Mr. Waldman's altogether convincing and lay it down with the feeling that we had better be in the safe hands of Gardiner. Raleigh, Mr. Waldman makes out, was a mixture of Puritan and pagan, while one of his most conspicuous qualities was his entire lack of humour, an opinion with which, with the account of Raleigh's last hours before us, it is hard to agree. Mr. Waldman unduly depreciates Burghley, while he has a very violent prejudice against James I, whom he calls "the cold, pedantic snob who had inherited the English throne, but not a trace of the English character."

Mr. Meier-Graefe's study of Dostoevsky, now translated into English, contains, despite its title, little about the man and much about the work. Indeed, so little are we told about Dostoevsky's youth and upbringing and about the kind of life he lived normally—if he can ever be said to have lived normally—that we find ourselves longing for a list of dates and main events. The book varies a great deal; much of it is involved in thought and expression (this, we suspect, is the fault of the author rather than of the translator), but the analysis and interpretation of the novels is penetrating and suggestive. Dostoevsky's development is clearly traced, and we are shown how the earlier novels and short stories prepare the way for *The Brothers Karamazov*. Mr. Meier-Graefe has theories and prejudices to which he holds very strongly; he lays tremendous stress on Dostoevsky's debt to Schiller and he has a very poor opinion of Tolstoy. We find it difficult to believe that the three portraits of Dostoevsky all belong to the years 1879 and 1880.

Mr. Lloyd Morris's "portrait of Mr. Hawthorne" is admirably done; indeed, it strikes us as one of the most successful literary biographies of recent years—and this in spite of the fact that Hawthorne, with his twelve years of solitude, is the very opposite of a good subject. Mr. Morris gives us excellent pictures of the New England Transcendentalists who "habitually mistook the indefinite for the infinite," of the Brook Farm experiment, which Hawthorne used in *The Blithedale Romance*, and which furnishes ammunition to anti-socialist orators to this day, of the Brownings in Florence, and of Herman Melville. Melville, one of the strangest figures in literature, reveals both himself and Hawthorne in what he writes:

> "Lord, when shall we be done changing? Ah, it's a long stage, and no inn in sight, and night coming, and the body cold. But with you for a passenger, I am content and can be happy. I shall leave the world, I feel, with more satisfaction for having come to know you. Knowing you persuades me more than the Bible of our immortality."

Hawthorne's own opinion about the future was suggested by his first view of Michelangelo's "Last Judgment":

> "At the last day—I presume, that is, in all future days, when we see ourselves as we are—man's only inexorable judge will be himself, and the punishment of his sins will be the perception of them."

Psycho analysts will revel in this first complete portrait of one who is as magnificent a subject for them as he is perplexing to the biographer.

Miss Ramsay's *Sir Robert Peel* is a workmanlike and scholarly addition to the useful series in which it finds a place. Miss Ramsay is far from being a

acaulay or a Froude in style—she is more like Gardiner, whose care, accuracy nd sound judgment she also possesses. She has evidently warmed to Peel s her study has progressed, and he stands out in her biography as one arked supremely by "loyal, steady, unselfish devotion to the interests of the ation," the quality which Miss Ramsay says marked his immediate llowers. Time and again we have been reminded of Asquith—there is the me intellectual power, the same mastery of finance, the same aloofness, serve, and even icy coldness in public, the same magnanimity to those who at him shabbily, the same fortitude in defeat. The book is decidedly one at students of nineteenth century history and politics ought to read. Some ncashire place-names are mis-spelt on p. 83, there is a slip on p. 270, and misprint on p. 333.

It is not easy to write freshly on such a well-worn theme as Arnold of ugby, but we have enjoyed reading Mr. Whitridge's book and Sir Michael dler's long introduction. Some new family letters are used and the appenixes contain correspondence with Carlyle and the article on "The Oxford alignants" from the *Edinburgh Review*. The book forms a welcome orrective to Mr. Lytton Strachey, and deserves reading.

The Oxford Press produces books so well and has so much to its credit in e way of services to learning that could not be lucrative—the *O.E.D.*, for xample—that it seems churlish to criticize, but someone must say that 18s. a "bit thick" for a 260 pp. biography, especially when busy men are left cut the pages for themselves! That reluctant protest having been registered, e must go on to say that the *Life* of Hastings Rashdall had to be written, nd that Mr. Matheson, for so long Rashdall's colleague at New College, was ne man to write it. In the Oxford of our time about as many stories of Rashdall's absent-mindedness were current as "Spoonerisms" about yet nother New College Don; the verger's description of him was very apt: His feet are on the ground, his head is in the sky, but his heart is in the ight place." Rashdall made three great contributions to learning, *The niversities of Europe in the Middle Ages*, *The Theory of Good and Evil*, and his ampton Lectures, *The Idea of Atonement in Christian Theology*. By means of hese works and by his liberalizing leaven in Anglicanism his influence will e felt for many a day. Prof. C. C. J. Webb writes the chapter on "Rashdall s Philosopher and Theologian."

The Rev. M. H. FitzGerald, for many years Domestic Chaplain to Bishop Ryle, has given us a quite competent biography of the well-known divine ho ended his life as Dean of Westminster. Mr. FitzGerald traces Ryle's areer from Eton to Cambridge, Lampeter, Cambridge again, then to the sees f Exeter and Winchester, and finally to the less onerous post of Dean of Westminster, which he filled with ability and tact during the difficult war ears. Ryle is one of numerous examples of Anglican scholars of great earning who have been diverted from tasks for which they were specially ualified by the administrative duties of a bishopric. It is doubtful whether he Church of England loses or gains more in such cases; it is probable, owever, that Ryle's earnestness and desire to serve the Kingdom of God ould have found scope whatever line of life he had followed.

"So he is willing to believe it at last! Poor Lichnowsky." So wrote the Kaiser on the margin of the Ambassador's dispatch of August 4th, 1914, in hich he reported that England was about to sever diplomatic relations with Germany. As we read *Heading for the Abyss* we, too, say, "Poor Lichnowsky," or he was a man who worked for peace untiringly and hopefully—as late as May 10th, 1914, he wrote: "Our relations with England are as good as they ossibly can be"—and earned the disapproval and disdain of his countrymen

for so doing. He believed that Germany had " nothing to gain, everything t lose, by war, and his convictions are summed up in two of his aphorisms :

" Not a soul wanted war with us. But we made them all suspec that we wanted war with them."

" The world war was the final outcome of a policy that took th wrong turning and went to Austria instead of Russia."

The volume now translated was published in Germany last Novembe Lichnowsky died in February, " one of those tragic figures who ' with th best intentions have incurred the worst '," his translator calls him. Here w have the Ambassador's London despatches (pp. 159-429), other letters, an various papers written during and since the war, including the one entitle " My Mission to London," which, written in 1916, and published throug indiscretion or malice, brought a terrific storm on Lichnowsky's head. A perusal of the whole awakens new sympathy for the Ambassador, new con viction that war could have been avoided had Berlin desired to avoid it, and ar intensified belief that, while the means to make war remain, fallible men ir their folly and pride will contrive to find means to use them. The transla tion is good, though there are slips : to apply the word " pacifist " to Asquith and Grey, *e.g.*, is misleading, while we wonder what is meant by saying vor Eisendecker was " friends with a host of Bible Societies in England."

EDITOR.

American Student Hymnal. Edited by H. AUGUSTINE SMITH. Century Co. Various prices.

It is a great pity that the vogue of the professional quartet is killing American congregational singing, for the Americans have done excellent work in recent years in the preparation and production of hymn-books. Among those who have been foremost in this good work is Prof. H. Augustine Smith, whom many British Congregationalists will remember as the director of music at the Fourth International Council at Boston in 1920. Prof. Smith's latest work has been on the hymn-book for students now before us, and we are glad to learn from him that he is following it up with a volume of annotations similar to that prepared by Dr. Moffatt for the new Presbyterian *Church Hymnary* ; for this task Prof. Smith is exceptionally well-qualified, and we shall look forward to the book with eagerness.

This new hymn-book is of great interest, and for many things in it we have nothing but praise. The ninety pages at the end attract attention first. Eight of them are blank, for the insertion of " special songs," an excellent idea. Then there are " Acts of Adoration," extracts from Mr. J. S. Hoyland's *Sacraments of Common Life*, and other books of prayers, and unison readings (some of the Biblical passages being from Dr. Moffatt's translation), while forty-five pages are given to " Responsive Readings," the part of American worship which always impresses the British visitor. The indexes, on examination, prove to be thorough and painstaking.

The book itself has 403 hymns, of which the last eighteen are doxologies, chants, and responses. The classification of the rest shows how the book strikes out a line of its own : The Quest for God , The Great Companion ; God of the Open Spaces ; God of the City Streets ; The White Comrade ; The Quiet Hour ; Torch Bearers ; Immortality ; Knighthood's Oath and Vigil ; Follow the Gleam ; Challenge ; Mastery ; Good Cheer ; Comradeship ; Service ; Social Justice ; The House of Brotherhood ; America ; Each in His Own Tongue ; Spirituals ; Holidays (these are what we should call " Seasons of the Christian Year ") ; College Anniversaries ; Processionals ; Chorales ; Heritage Hymns. It will be observed that there is no section for the Sacraments.

The hymns under " Each in His Own Tongue " are from many different languages, some of them also having the original. Here is " New Russia," written by David Stevens in 1918, the tune by Alexander Gretchaninoff :

" New Russia, rise and proudly stand
Where men and heroes are ;
Go forth with freedom, hand-in-hand,
Thine eyes upon a star.
For thrones and sceptres lose their might,
Old kingdoms pass away,
And o'er a land long hid by night,
Now dawns the light of day.

New Russia, rise and greet the morn,
Thine hour of dread is o'er :
In tears and grief thy soul is born
To live for ever-more.
Create a land where men are peers,
Where laws, not monarchs, reign,
And take thine heritage of years,
Made sacred by thy pain."

The " Spirituals " are a welcome feature, and we are glad to have such favourites as " God's Heaven," " Nobody knows," and " Sweet Chariot."

A study of the rest of the book reveals a striking combination of the familiar and the novel. British Christians will be surprised, we suspect, at the number of well-known English hymns included, though Watts has only four and Doddridge two. Several hymns we were astonished to meet : the sugary sentiment of " Hark, hark, my soul," and the childish " Now the day is over " are surely out of place in a book for students, and might well have made room for strong hymns like Binney's " Eternal Light," or Oliver Wendel Holmes's " Our Father, while our hearts unlearn," with its fine dedicatory verse :

" Our prayers accept ; our sins forgive ;
Our youthful zeal renew ;
Shape for us holier lives to live,
And nobler work to do."

Many well-known modern and other poems are set to music—and here we think is the book's greatest weakness, for some of them, beautiful and helpful as they are, are quite unsuitable for public worship. Among such we would put Carruth's "A haze on the far horizon," Tennyson's " Flower in the crannied wall," Studdert-Kennedy's " When through the whirl of wheels, and engines humming," Francis Thompson's " O world invisible, we view thee," Laurence Binyon's " For mercy, courage, kindness, mirth," John Finley's Red Cross hymn, John Masefield's " O Christ, who holds the open gate," Rupert Brooke's " O thou God of all long desirous roaming," Sidney Lanier's " Into the woods my Master went," Sir Cecil Spring-Rice's " I vow to thee, my country," and many another, even Sorley's little poem, " This sanctuary of my soul," a stanza of which Mr. Lock quotes in his article on another page of this journal.

British readers will probably be disappointed, as they often are when worshipping in America, to find favourite hymns married to unfamiliar music ; perhaps the book would have gained by the insertion, or at least the suggestion, of alternate tunes. *Hollingside* is given for " Jesus, Lover of my soul," but there is no mention of *Aberystwyth*, which appears with Sir John Bowring's " Watchman, tell us of the night." Vaughan-Williams's *Sine Nomine* is wisely given to " For all the saints," but there is no indication that Barnby's *Pro Omnibus Sanctis*, though nothing like so good a tune, sings very well.

But the test of every hymn-book comes with time and use. This is an intensely interesting collection, the fruit of long and expert labour, and we shall watch sympathetically to see how far it makes its way in the student world. EDITOR.

Essays on the Trinity and the Incarnation. Edited by A. E. J. RAWLINSON, D.D. Longmans. 21s.

And was made man. By LEONARD HODGSON, M.A. Longmans. 9s.

The recent revival of interest in historical and dogmatic theology indicates a growing realization that the readjustments in the region of theology that are demanded from us as the result of scientific and philosophical progress can only be carried to a successful issue in so far as we come to terms with what is vital and essential in the Christian view of the world and of life. The main stream of historic Christianity has been trinitarian in its view of God and has held firmly to the doctrine of the Incarnation. The modern world needs to make up its mind on these two great issues before it can proceed hopefully to recast its theology. Hence the first book before us is timely and answers to a real need for guidance amid much perplexity. No serious theologian can afford to ignore it.

The book consists of eight essays, all distinguished by competent scholarship and catholicity of temper. The Editor contributes the opening essay on Hebraic Theism as presupposed by the Christian movement; Mr. F. D. V. Narborough writes on the development of Christology in the New Testament on the basis of current conceptions of the Messiah; Mr. A. D. Nock deals with Early Gentile Christianity and its Hellenistic background, Mr. Kenneth E. Kirk with the Evolution of the doctrine of the Trinity, and Mr. F. W. Green with its later development up to Augustine; Mr. Brabant contributes two essays on Augustine and Plotinus, and God and Time, endeavouring in the latter to work out a synthesis between the Progressism of Bergson and the Monism which is Bergson's *bête noir*; while Mr. Leonard Hodgson writes the concluding essay on the Incarnation, presenting a point of view developed at length in his book reviewed below.

The standpoint of the writers may be described as *homoousian*, though there is appreciative understanding of other points of view which are usually supposed to be in conflict with the formulas of Nicea. Mr. Green, *e.g.*, shows that the *homoousian* doctrine is presupposed by many thinkers in the early Church who are usually classed among those whose views upon the Trinity are at least suspicious: Paul of Samosata, *e.g.*, is shown to represent a tradition which points more or less directly towards Nicea as its logical outcome.

The longest and in many respects the most important essay in the volume is that of Mr. Nock, who argues, against Bousset and his school, that early Christology owes very little to Hellenistic speculation, and is to be explained in the main from the standpoint of the specific experience of the first Christian communities. He also goes far to prove that the influence of the Mystery Religions and of the Hermetic literature upon the development of Pauline and Christian thought in general is considerably less than is currently supposed in many quarters. In like manner Mr. Kirk refuses to recognize the sources of Christian Trinitarianism in either Jewish or Hellenistic thought, both of which are dualistic or binitarian rather than trinitarian in tendency. He admits the presence of a strong binitarian tendency in Christianity in the ante-Nicene age, including the *N.T.* (the doctrine of the Holy Spirit is far from clear), but holds that from the start other elements were present which made a doctrine of threefoldness in one form or other inevitable. He is on strong ground in showing that Trinitarianism cannot be satisfactorily based in philosophy, but finds its sole guarantee in the specific quality of Christian experience.

It is impossible to do justice to this important volume in a few short paragraphs. Its careful reading will help many to a new realization of the distinctive values conserved by the Christian doctrine of the Trinity, and will bring them into close *rapport* with its many-sided problems. We are under a great debt to Dr. Rawlinson and his colleagues for their thoughtful and thought-provoking work.

Dare we draw attention to one spot on the sun? On p. 305 a well-known phrase is attributed to Prof. Bury, which on p. 68 is more correctly ascribed to Prof. Gilbert Murray.

Mr. Hodgson describes his book "An Introduction to the Study of the Gospels." It is a study of the Incarnation, with the presupposition that we cannot arrive at a proper understanding of the portrait of our Lord in the Gospels without some general conception of His divine-human personality. To most people this looks like putting the cart before the horse, but the procedure is justified in so far as a clear conception of the Incarnation and its implications may enable us to arrive at a more satisfactory explanation of the Gospel records. The two-natures theory of Chalcedon is to be taken seriously in the sense that there is to be no whittling down of the human elements in the impression made upon us by the Gospel portrait. Jesus speaks as a man and therefore sometimes speaks in ignorance. His knowledge reached Him through channels open to Him as a man living in a particular time and place, and facing the problems of His own life. Nevertheless full acceptance of the humanity of Christ's mind during the period of His humiliation does not undermine the authority of His teaching, inasmuch as, His communion with the Father being continuous and unbroken, His outlook upon life was the outlook of God. In other words, His humanity, though limited like all humanity, was unlike ours in being perfect. Through the particular things that came to His notice in His earthly experience He revealed the mind and character of God. His eschatology was part of the empirical element in His thought which He shared with those around Him. Hence its detail is comparatively unimportant. It is not the kernel of His message.

Mr. Hodgson rejects the Abelardian doctrine of Atonement as inadequate. He holds that through the death of Christ men stand in a relation to God other than that in which they would stand without it, a relation which does not depend upon repentance, and is effective even for many who do not hear and respond to the Gospel message. Mr. Hodgson does not succeed in clearly defining this altered relationship. It seems to depend upon an absorption of sin by the goodness of God in such sense that its power for mischief is cut off. Hence forgiveness is not created by, but is waiting for, the penitent sinner. But surely Abelard would have said that too!

Belief in miracles, according to Mr. Hodgson, is not a precedent ground of faith in Christ, but the fruit of it. Miracles can neither be established nor denied on evidence alone. They only become intelligible when we consider the nature of Him in Whose story they occur. Nevertheless belief in Christ's Godhead is no excuse for undue credulity. Each miracle must be considered on its own merits in relation to the character and vocation of Christ, and some may from this standpoint be rejected. Nature miracles, however, are not necessarily ruled out. The Virgin Birth and the Empty Tomb are both credible but may be left open questions.

Mr. Hodgson argues that it is false to suppose that the fourth Gospel minimizes the humanity of Christ and emphasizes His personal claims to divinity. On the contrary, "it is a picture overwhelmingly and 'staggeringly' human of Him in Whom I recognize and worship my God." There is much to be said for this point of view, which, however, seems to be over-stated.

The thought of the writer is sometimes elusive but is always suggestive. It is a courageous attempt to face real difficulties. There is a misprint on p. 173. E. J. PRICE.

3 Enoch, or the Hebrew Book of Enoch. Edited and translated for the first time with introduction, commentary and critical notes. By HUGO ODEBERG, Ph.D. Cambridge Press. 42s.

From a group of Hebrew MSS. preserving portions of a work on Merkaba-mysticism ascribed to R. Ishmael ben Elisha, High Priest (the contemporary of R. Akiba, first quarter of second century), Dr. Odeberg has prepared a complete text which is now published as a whole for the first time, and to which, with the approval of Dr. Charles, the Editor gives the name of 3 *Enoch*. The result is an exceedingly valuable addition to our available resources for the study of Rabbinic mysticism in early post-Christian times.

The book consists of an account of the mysteries communicated to R. Ishmael by Metatron, the Prince of the Presence, including elaborate descriptions of the angels of the Merkaba in their various ranks and of the celestial Beth Din or Court of Judgment. An important point is the identification of Metatron with the translated Enoch (*cf.* Targum Yer *Gen.* 5^{24}), who thus becomes head of the angelic hierarchy and is designated the "lesser Yahveh" (*cf. Pistis Sophia*). The Editor holds that the conceptions of 3 *Enoch* are continuous with those of earlier Enoch literature, being based upon the same traditions as 1 and 2 *Enoch*, though exhibiting them in more developed form. These traditions have been handed down in circles of mystics who are otherwise orthodox.

Buttenwieser has shown that the book could not have been written later than the time of the completion of the Babylonian Talmud. Odeberg supports this view, mainly on the basis of a comparison with *Chagigah*, which is probably later and in part dependent upon 3 *Enoch*. He dates the final redaction of our book in Babylonia during the latter half of the third century A.D. The cc. 3-15 (the Enoch-Metatron piece) represent the earliest stratum, which goes back probably to the second century and in some parts even to the end of the first. A comparison with Mandaitic literature exhibits the latter in the character of an Enosh-mysticism with which 3 *Enoch* is in conflict.

The book is important for the study of Christology as showing, in the identification of Enoch with Metatron, that a mild form of Adoptionism was not alien to Jewish mysticism, and may have contributed, along with the idea of the Son of Man, to the conception of the heavenly glory of the Risen Christ. As Enoch-Metatron was appointed over the treasures of wisdom, understanding, *etc.*, in the heavens, so in Christ were hidden "all the treasures of wisdom and knowledge" (*Col.* 2^{3}).

There are misprints on pp. 188, 190 and 191 (Introduction) and p. 107 (Commentary). E. J. PRICE.

A Manual Grammar of the Greek New Testament. By H. E. DANA, Th.D., and J. R. MANTEY, Th.D., D.D. S.P.C.K. 12s. 6d.

This work by two American scholars has behind it a wide experience of class-work. The authors hold the view that the Greek of the *N.T.*, with its background in the *Koine*, represents a stage in the continuous development of Greek from classical to modern times and that on the whole, the *N.T.* writers used the Greek of their day with considerable accuracy and with due regard for the nuances of tense and particles. The book covers Accidence and Syntax, and is furnished with complete paradigms and a few pages of exercises for composition.

It would have been more useful to the ordinary student if there had been more exercises and if the authors had included exercises in translation from Greek to English in further illustration of salient points. The explanations are often framed in language beyond the comprehension of the elementary student. Nevertheless the work will be found useful by those more advanced and by teachers. Debatable points are discussed with helpful reference to the works of eminent scholars like Moulton and Robertson.

We regret to note misprints on pp. 136, 256 and 274. On p. 318 the subheading "Paradigm 8" is omitted. E. J. PRICE.

Philosophical Theology. By F. R. TENNANT, D.D., B.Sc. Vol. I. The Soul and Its Faculties. Cambridge Press. 21s.

This is an unusually important book; those who concur in its general findings might well regard it as marking an epoch in the history of the human mind. An exceptionally helpful paragraph on the jacket explains that the volume is a text-book, and therefore contains a statement of much psychological matter—notably in agreement with James Ward—which might otherwise have been simply presupposed. Essentially, the book's value is enhanced by this. For it gives a complete and rounded statement —clear,[1] learned, able, and thoroughly up to date; *e.g.*, in the treatment of induction—upon all the main problems of philosophy. So far, theology is rather in the background. What Dr. Tennant seeks to do here is to define how the human mind ought to philosophize. If the argument of the volume is accepted, theology, like everything else, must fall into line.

Psychology is to furnish an approach to all philosophical truths. We are to be interested in its methods; we are to ask its questions; we are to be satisfied with the answers which it furnishes. Not all psychologists, by any means, will accept the system here presupposed. But it is held that they ought to do so; and, presumably, in the good time coming they will. Kant's *Critique of Pure Reason* ranks as an important contribution to psychology, but mixed with errors. Even if knowledge is rightly ascribed to the interaction of mind with sense-data, the mind brings with it no necessary principles. For indeed there are no necessary truths. Plato is regarded as the father of many such delusions. One effect, therefore, of the new psychological wisdom is to be the exposure, the refutation, the permanent discrediting, of Platonism. Those who remain believers in a spiritual and *a priori* philosophy, and who hold that Kant's "transcendental" questions pierce much deeper than psychology, will hardly be able to accept Dr. Tennant's philosophy, or even Dr. Ward's. For that matter, Dr. Tennant's blows fall impartially upon idealism and upon realism. Only pragmatism, that quicksand, receives somewhat merciful treatment.

There is special interest in passages where divergence of judgment between Ward and Dr. Tennant is confessed. Ward appears to have had a tenderness (p. 160) for the moral *a priori*. And truly it is in ethics that the *a priori*, or the conception of necessary truth, forces itself most imperiously upon the average earnest mind. Dr. Tennant's empiricist analysis of valuation is more completely remorseless than Ward's thinking. "Necessary truth, in ethics as anywhere else, is purchased at the price of possible irrelevance to Actuality, and therefore—in one sense—of meaninglessness" (p. 154). "Progress is perhaps the one value for which there cannot be substitution" (*ib.*). Are we really to exchange the Rock of Ages for an indeterminate flux? It was once said, "Ye shall therefore be perfect, even as your Father who is in heaven is perfect." Is that programme tainted with "meaninglessness"?

[1] Presumably it is for the sake of clearness that we are asked to accept such coinages as "supersedible," "forthcomingness," "facilely," "willy nilly."

On the other hand, upon p. 397—footnote on p. 79 ought also to be studied—Dr. Tennant corrects Ward's minimizing estimate of human knowledge. His own judgment is in favour of "phenomenalism" if (he contends) that word is rightly understood. We know the noumenal *in* the phenomenal; truth is a correspondence though not a copy. Is this quite consistent with other positions in the book? It is not the devotee of "conative interest" but a much more intellectualist Dr. Tennant who gives us the smashing refutation of mysticism as a factor in knowledge, and who seems to insist that personal experience in religion is to count for nothing at all among the grounds of certainty. Apparently the religious mind, while encouraged to develop its emotions, is intellectually an empty bucket passively receiving whatever content the scientific reason pours in. It is hard to think that that is the truth, the whole truth, and nothing but truth.

Meantime, what have we of positive? We have the self or soul, primarily given in the *Cogito ergo sum*, and enforced anew in every correctly performed psychological analysis. And we have freewill—with a warning, of course, that we must not hypostatize "will" or separate it from the stream of mental life; the "faculties" of Dr. Tennant's "soul" have little or nothing to do with the old Faculty Psychology. Further treatment of religion will be given us in Vol. II, which will be awaited with deep interest if with grave misgivings. To work through even the present volume, especially if one is able to correct its onesidednesses, will be a liberal education for almost any mind.

ROBERT MACKINTOSH.

Realism: An Attempt to Trace its Origin and Development in its Chief Representatives. By SYED ZAFARUL HASAN, D.Phil. Cambridge Press. 16s.

This book, published through the generosity of an Indian patron, is interesting as the work of an Indian Moslem who has mastered Western philosophy. A Foreword by Prof. J. A. Smith recommends it highly as a contribution to the history of recent thought. The writer asks us to view realism purely as a thesis in epistemology, postponing metaphysical issues. In its reply to doubts which antiquity never conceived, such realism involves two positions—immediacy of perception as against representationism, and the unchangedness of the object in perception as against subjective "idealism." Even Reid is held not to have escaped from representationism. In several contemporary systems one or other of the two postulates has been safeguarded, but only Prof. Moore is held to have achieved the vindication of all the postulates of a sound epistemology. Prof. Hasan offers careful and detailed criticism of each author summarized, not least of Moore. The Foreword hints at a further and more constructive volume which we may expect to receive; and the introduction to the present volume leads one to expect startling metaphysical theses when the author next speaks out.

ROBERT MACKINTOSH.

The Suffering of the Impassible God. By BERTRAND R. BRASNETT, M.A., B.D. S.P.C.K. 7s. 6d.

The Vice-President of the Scottish Episcopal (Theological) College approaches his subject from a position of high dogmatic orthodoxy; "The little babe who lay in the manger at Bethlehem knew that he was the Son of God living the life of a human child, the boy who played . . . was conscious that he had lived from all eternity" (p. 41). And yet, even apart from the generous and sympathetic spirit displayed, there are modern touches. An inclination to believe in repeated incarnations, although in different worlds, is far removed from the Catholic *ethos*. Not less so, perhaps, is the central assertion – that God suffers. Hence, it is contended, Divinity

nd Humanity may well combine in the *Deus Homo*, since both natures are in pain. Time, which means so much for our own moral experience, regarded as part of the absolute reality; and God in heaven has the agony" of foreseeing human sin before it is committed, and then of membering it afterwards. These Divine wounds may perhaps scar: t, if wickedness should prove to be eternal in any souls, God must rnally bleed. Nevertheless the attitude under suffering of God, Father, n, and Holy Ghost, is so absolutely right and noble as to constitute a tinuous moral victory, which may be called—with the theological dition—Impassibility. So it is contended: and thus the paradox of e title is held to be justified. The book concludes with rather searching ticisms on several attempts to handle its own or kindred problems, including nton's *Mystery of Pain*. ROBERT MACKINTOSH.

nciples of Abnormal Psychology. By E. S. CONKLIN. Allen & Unwin. 15s.

e Self. By W. E. HOCKING. Milford, and Yale Univ. Press. 9s.

e Future of an Illusion. By SIGMUND FREUD. Hogarth Press. 6s.

The first book is written, as every such book should be, for those who are re or less advanced students of psychology. It is one of the most ortunate tendencies among certain modern psychologists to put psycho-thology before, and almost in place of, psychology itself. Professor nklin makes no such mistake; he writes always on the assumption that ychology should precede psycho-pathology just as the study of physiology ould precede that of pathology. His book, therefore, takes a good deal r granted, but it is a very complete survey of the whole situation created the action of various mental abnormalities. The earlier part of it is cupied with the study of these abnormalities in their more physical anifestations, *i.e.*, in regard to sensation, memory and the like. He then sses to the consideration of the various psycho-neuroses such as neurasthenia, steria, shell-shock, multiple personality, and so on. He goes on to discuss e abnormalities connected with hypnotism and suggestibility, with iritistic phenomena, sleep, dreams, and drugs. In his discussions on this ry wide field Professor Conklin shows himself to be eminently scientific d practical. He has evidently read all the available literature and his bliographies are very full and up-to-date; but he also keeps close to his nical material, and quotes large numbers of cases to illustrate and prove s points. He is eminently free from the vague theorizing which aracterizes so much of the work in this field, and those who are inclined be obsessed by the conclusions of Freud and Jung will do well to weigh l that Professor Conklin says in modification and correction of their sitions. His treatment of spiritistic phenomena as being the outcome of, at least connected with, abnormal psychological states is extraordinarily teresting and suggestive. It will certainly be deeply resented by con-nced spiritualists, but it represents a point of view which must be taken o consideration and of which we shall undoubtedly hear more. This, wever, is only one instance among many which suggests the value of this reful and balanced treatment of a very wide and difficult subject.

Professor Hocking is well known in this country by his books on *Human ature and its Re-making* and *God in the Experience of Men*. He has now llowed these up with the work before us, which, though it is small in mpass, is even more valuable. Taking it as a whole, it is directed against at the author calls the "juicier inaccuracies" of dualism and behaviourism. ofessor Hocking is a philosopher who does not despise psychology, but he alizes that this science is not in itself a sufficient explanation of all things.

In studying the relations between mind and body he is not unmindful of the physiological bases, but he recognizes fully that mind is something greate than the mechanism through which it works. This book is the best answe that we have yet seen to the more extreme type of behaviourist psycholog which is now so much in vogue, and the best defence of a spiritual interpreta tion both of human life and of the universe. It is not easy reading, but will well repay careful study.

Freud's "illusion" is, of course, religion, and it does not stand alone. Ac cording to Freud all the main ideas which underlie our civilization are illusory He is content, however, to deal with religion as the most important of thes ideas. It is religion strictly according to Freud, in other words religion a dogma, and dogma which is accepted mainly as a means of evading th difficulties imposed upon man by his advance in culture and civilizatio All religious ideas are thus purely subjective. God is a projection of fathe love or father-fear, and religious ideas and practices an elaborate form unconscious self-deception. There is, of course, a modicum of truth in a this, but, as Freud works it out in terms of his own peculiar psychology, it both fantastic and childish. It is obvious that he has no real knowledge religion from the inside as life rather than creed, and that his destructiv treatment of it is equally applicable, say, to the ideas of truth and beauty and indeed to everything in human life which is not capable of strict definitio and scientific analysis and measurement. Even as it is, however, the fac that Freud recognizes that religion has a great part to play in building u and safeguarding human personality and in furthering the higher culture the race, might have suggested to him that there is more behind it tha mere illusion. The great services which he has rendered to psycholog make all the more regrettable his resolving of psychology into a mere metho of psycho-analysis, and his capacity for building on so slender a foundatio the rickety structure which he erects in this book. W. B. SELBIE.

Child Psychology and Religious Education. By DOROTHY F. WILSON B.Litt. S.C.M. 4s.

Religious Psychology of the Child. By W. HENDY COCK. Faith Pres 2s. 6d.

The Unconscious In Action. By BARBARA LOW. Univ. of London Press. 5

Psychological Care of Infant and Child. By J. B. WATSON. Allen Unwin. 5s.

These four books all deal with the education of children from the stand point of modern psychology. The first two have to do specifically with th religious training of the child.

Miss Wilson's book covers the whole ground from the standpoint of on who has had considerable experience, especially in Sunday School work and should prove a quite invaluable guide to both Sunday and day schoo teachers. The book is brightly and cleverly written and commendably fre from any extravagant theorizing. On its own ground it seems quite th best book available for the purpose.

Mr. Cock's book works to the same end in a very different way. I contains a record of answers to a number of questions on religious subject put to the scholars of twelve different elementary Church day schools Some 26,000 answers to the questions were given and the book represent the tabulated results. Its sub-title is *The Drift from Organized Religion*, an the answers to the questions show how easy it is for children to be misle and unconsciously to gather up ideas about religious subjects which the will very speedily need to unlearn. The book is full of suggestions and shoul help a good many teachers at least to discover how not to do it.

The other two books deal with education in general and with its religious aspect only very incidentally. Miss Low is a competent psychologist and writes from the standpoint of a psychoanalyst who is rather obsessed by the role of the unconscious in education. Allowing for this, her work is distinctly useful and the book is one that teachers generally should find very helpful. It should be said, however, that Miss Low seems to have an inordinate admiration for Freud and all his work, and her treatment of the subject is to that extent slightly biased.

Professor Watson, who has been assisted in writing his book by his wife, writes from the standpoint of a behaviourist, and deals with the care and training of very small children. It is a book for mothers and nurses rather than teachers, but, again allowing for its limitations, it is full of wise suggestions based on experience.

If it is true that there is wisdom in a multitude of counsellors, the modern child should certainly have a much better chance than his predecessors.

W. B. SELBIE.

Buddha and the Gospel of Buddhism. By ANANDA COOMARASWAMY, D.Sc. Harrap. 15s.

Chinese Realities. By JOHN FOSTER. Livingstone Press. 2s. 6d.

The Expansion of Islam. By W. WILSON CASH, D.S.O. Livingstone Press. 3s. 6d.

Moslem Mentality. By L. LEVONIAN, B.A. Allen and Unwin. 5s.

Buddha and the Gospel of Buddhism was first published in 1916. The date is significant for the book was written "not as an addition to our already overburdened libraries of information, but as a definite contribution to the philosophy of life." Buddhism is presented not as an ancient religion merely but as a "Gospel." At a time "when the Western world is beginning to realize that it has failed to attain the fruit of life in a society based on competition and self-assertion," it seeks to proclaim the lesson of "Asiatic thought where it is affirmed with no uncertain voice that the fruit of life can only be attained in a society based on the conception of moral order and mutual responsibility." Thus to a world at war the writer sought to commend "the marvellous directness and sincerity of the social ethic to which the psychology of Buddhism affords its sanction: *Victory breeds hatred, For the conquered is unhappy.*"

With admirable lucidity and literary skill, the book tells again the story of Gautama's life, describes the teaching of early Buddhism and compares this Buddhism with some of the great schools of Hindu thought. The latter part of the book describes the rise of Mahāyāna Buddhism, and a final section deals with Buddhist Sculpture and Painting.

The book is written for the general reader and passes lightly by the difficult problems of interpretation which still perplex serious students of Buddhism. Many of its judgments are open to serious question. Thus the statement that the system of the Mahāyāna "hardly differs from what is implied in the Christian doctrine of Incarnation, and it is not unlikely that both Christianity and the Mahāyāna are inheritors from common Gnostic sources" seems as false in its interpretation of Mahāyāna Buddhism as of Christianity. The researches of scholars like Professors de la Vallée Poussin and Berriedale Keith have shown that it is unnecessary to derive the Mahāyāna from non-Indian sources. It is sufficiently explained by tendencies in the earlier form of Buddhism and in contemporary Hinduism.

If we cannot recommend this book to serious students, it is of value as a presentation of Buddhism by an Indian scholar, for it is an illustration of the revived interest in Buddhism in India, and the new pride there in that

great seer whose teaching India rejected. The book is admirably illustrated not only with photographs of Buddhist temples, images, and relics, but with illustrations in colour by Abindro Nath Tagore and Nanda Lal Bose.

Mr. Foster tells us that when he was writing part of the last chapter of *Chinese Realities* he could hear " the rat-tat-tat of machine guns, the crack of rifles, the crash of cannon," and see the flames of the great fires which marked the establishment of the Soviet Government of Canton, whilst when those three days of terror were past he could hear, as he wrote, " the sound of an occasional shot as some guilty Communist or some unfortunate suspect pays the penalty." Books written in the East by Europeans in such circumstances often speak only of follies and excesses. Mr. Foster writes with a sympathy with Young China which even the worst outrages cannot destroy, and his book gives a vivid picture of the forces which are not only destroying the old civilization but, as he believes, building up a new and better. The book ends with a deeply moving appeal to the youth of the West to come to the help of the youth in China. " For a man who cares little about status and much about work, the scope in China is as big as ever it was." Once the building is complete the time has gone. The " chance for the stone which the builders rejected " is now, " before the foundations have been firmly fixed, before the walls have had time to rise."

The Expansion of Islam is a very welcome book. Mr. Cash provides precisely the kind of information which is necessary to form some estimate of the amazing transformation which is taking place in large parts of the Moslem world. As a student of religion he recognizes that the present cannot be understood without the past, and in the first half of the book gives a lucid and popularly written account of the Man Mohammed, the sources of his teaching, and the rise and spread of Islamic temporal power and spiritual influence. But throughout the book Mr. Cash writes, not as an academic recluse, but as one who knows at first hand something of the forces now operative in modern Islam. The latter half of the book gives a very interesting picture of the recent developments of Islam : the attempt of the Wahabis to establish in Arabia a repristinated Islam, and the rapid growth in Turkey and Egypt of a Westernized materialism more concerned with nationalism than with religion. A concluding chapter deals with the ultimate issue between Islam and Christianity, the conflict between the conception of God as a Divine Despot and the conception of Him as the Father of our Lord Jesus Christ.

Moslem Mentality is a book of unusual type which we have read with more than ordinary interest. It is concerned chiefly with Islam in Turkey and is written by an Armenian scholar. He tells us of the time in his childhood when his uncle, with three hundred others, was killed without cause, and of another uncle, a graduate of Yale and Basel Universities, burned to death with twenty-three other pastors and teachers in a country church before the eyes of the Government officials. He speaks of the dreadful deportations he witnessed during the War. It would not be surprising if the book were one primarily of denunciation. Instead, it is a plea for a new approach to Islam, of sympathy and love. " As Armenians we have one privilege : we can forgive those who have persecuted us and pray for them." The writer points out how inadequate has been the traditional presentation of Christianity to the Moslem mind. " Islam is a religion of external authority, based on the authority of a capricious Allah, or His Prophet or His Holy Book ; and our presentation of Christianity also has been that of a religion of external authority, either of an omnipotent God or an Infallible Church, or a legally interpreted Bible. Islam is a religion of laws and dogmas, and our presentation of Christianity also has been chiefly on the line of emphasizing

laws and dogmas ! ". Instead " we must begin with experience, and present Christianity as a Way of Life," and " present Christ, not as the founder of a new religion along the line of other religions, with some new doctrines and mysteries, but as the revealer of a new life, the life of perfect reconciliation." This is a book which ought not to be overlooked, for it has much to teach us all not only about Islam but about Christianity. SYDNEY CAVE.

The Invasion of Europe by the Barbarians. By J. B. BURY. Macmillan. 12s. 6d.

The publication of this book will remind many men who read history at Cambridge of a course of lectures which they were advised to attend but almost invariably " cut." Bury's very great and entirely deserved reputation as a scholar did not suffice to attract undergraduates (who have their own inscrutable judgments in these matters) to his professorial courses. Many, we think, reading the lectures now, will regret their light-hearted neglect of opportunity. The lectures make a most attractive book. Here are delightful glimpses of some sides of Bury's character which his more specialized works do not reveal and which poor health with other causes seemed almost completely to have extinguished. The book would be notable if only for the personal, humorous, friendly, and almost playful way in which Bury speaks from time to time to his audience.

It is, of course, notable for much beside. We know of no book comparable with it for an account of the confused two centuries A.D. 375-575 in which the foundations of the West European state-system were laid. Through the welter of races and persons and localities Bury moves with the ease and certainty of a master. So lucid is his exposition that he almost deludes us into believing against all experience that the subject itself is simple. This is the art that conceals art. Though short—of the 291 pages thirty-seven are blank—the book contains not only much general narrative of faultless brilliance, but several fascinating examples of textual and historical criticism, and some general judgments of great weight. In a very few words Bury says very much. His writing has much of the quality of that of another great Cambridge professor, Gwatkin. We are left once more admiring those clean, spare, sensitive sentences with the faint flavour of Tacitean irony.

These lectures are not marred by displays of that malicious contempt for Christianity which not seldom caused Bury to sin glaringly against his own canon of impartiality. The period certainly provided many temptations to his besetting historical sin, and his restraint is therefore the more commendable. His references to religion, if cold, are at least just ; and he almost goes out of his way to note the influence of Christianity in diminishing Lombard superstition about vampires. The Christian emperors of the fourth century he praises as " able and hard-working rulers."

Professor Hearnshaw contributes a prefatory note and has made the book more useful by providing titles for the lectures and the sections. The index, so far as we have tested it, is unsatisfactory. We very much hope that Bury's other professorial lecture courses will be published in a similar form.

B. L. MANNING.

The British Liberal Party. An Historical Sketch. By HAMILTON FYFE. Allen and Unwin. 10s. 6d.

Mr. Hamilton Fyfe's account of the Liberal Party will arouse some curiosity, seeing that he was at one time the editor of the *Daily Herald*. One may say at once that he seems to have written his book with fairness, and he does not hasten to proclaim the end of the Party. The book covers familiar ground, at least for those of us who are middle-aged. There are

chapters on the origins of Liberalism, on the great days of Gladstone, on Home Rule and on the Lloyd George-Asquith split. The writer fully recognizes the big things done by Liberalism. So far as he is critical he thinks that any loss of vitality in the Party to-day is due to a slackening of effort on the part of the leaders, and to the conviction of some Liberals that they have gone far enough. Curiously, he thinks that the great mass of Free Churchmen have ceased to give undivided support to the Liberal Party because their grievances have been removed, and they now vote more on strictly party lines. As to the future, the danger to the Party is that it occupies a middle position. It was strongest when it was the sole representative of advanced political thought, and it may weaken just in proportion as it moves to the right rather than to the left. But he makes no prophecies as to the destiny of the Party. A very interesting book, whatever our politics may be. H. B. SHEPHEARD.

Words and Poetry. By GEORGE H. W. RYLANDS, M.A. Hogarth Press. 10s. 6d.

This book, which has an introduction by Mr. Lytton Strachey, is the author's Fellowship dissertation for King's College, Cambridge. It deals, with an extraordinary wealth of quotation, with the distinction between prose and poetry, style, symbolism, adjectives, and other matters. But its most interesting part, at least to the general reader, is concerned with the development of Shakespeare's style ; his revolt against the turgid diction of his contemporaries, his intermediate simplicity, and his final richness of vocabulary. The book should be valuable to all students of diction, and certainly brings home afresh the realization of the verbal and poetic genius of Shakespeare. H. B. SHEPHEARD.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

We have to confess that we opened Emil Ludwig's *The Son of Man* (Benn, 15s.) with a strong prejudice against the book in our minds : was Jesus to be treated like Napoleon and Bismarck ? When we read that *Matt.* and *Mark* had been relied upon in the main, and *John* little used, but that " all the reports " had been " combined in such a way as will best elucidate the incident," the prejudice was not diminished. Soon we became conscious that prejudice was being replaced by pleasure, partly no doubt because of the excellent translation—we have rarely read a translation from the German which flowed so smoothly—but partly because the " Prelude " painted such an admirable background of the life of Jesus. Of course, as we read on, irritation was by no means absent : the author is often mistaken in his interpretation, and is extremely arbitrary—some would say wilfully perverse —in his selection of incidents ; he emphasizes the dramatic, like the story of John the Baptist, and, if *John* can give him the marriage at Cana, does not despise *John*. Everything in the way of the miraculous is rationalized away : faith-healing explains the cures, dreams and fog the transfiguration. Nevertheless the tone is reverent, and it is a great thing to have the imagination employed : so much of our modern preaching is so wooden, and it is good to see how the scenes can be made to live. The main reason why Dr. Campbell Morgan fills Westminster Chapel when no one else can is because he makes the Scriptures live by the use of his imagination. From this point of view, the two hours *The Son of Man* takes to read are not wasted.

In order to prove his contention—which we cordially share—that the *O.T.* as value for people to-day, Dr. J. E. McFadyen in *Old Testament Scenes and haracters* (Clarke, 6s.) takes some sixty passages from the narrative books, he prophets, and the psalms, and expounds them in a most interesting way. apers on "The Function of the Teacher" and "The True Attitude to the ible" are prefixed.

New volumes in "The Study Bible" (Cassell, 3s. 6d.) are *Galatians* and *ob.* The Bishop of Worcester's "Appreciation" of the Epistle reveals how e Bishops at Lambeth, revising the Prayer Book, suggested alternative ssons from *Hebrews* to two *Galatian* passages. Dr. Garvie writes on the pistle's problems, while the two studies to *Job* are by Drs. W. M. Clow nd W. G. Jordan.

The Rev. E. G. Loosley's *Through the Eyes of His Enemies* (Sharp, 3s. 6d.) an attempt to see Jesus through the eyes of those who criticized or with-tood Him. It loses somewhat by treating the Gospels indiscriminately as qually reliable sources.

Fr. Vincent McNabb's *The New Testament Witness to Saint Peter* (Sheed & Ward, 5s.) is one of those examples of Roman Catholic controversy that make us wonder whether reason and conscience both depart from a man when he sets out to defend the Roman Church. In this book we learn that Matthew wrote first, Mark second, and Luke third; that *Luke* and *Acts* are "as Pauline as the *Epistle to the Hebrews*"; that *Acts* 2 records "the first dogmatic sermon and infallible utterance of the Christian Church. Needless o say, St. Luke records how this supreme official act was performed by St. Peter"; *etc., etc.* "How long, O Lord, how long?"

Dr. Donald McFayden, an Episcopal Professor from St. Louis, has given us in *Understanding the Apostles' Creed* (Macmillan, 11s.) a history of the Creed and of the matrix from whence it came. It would be useful to read this book along with Dr. Boyd Scott's fine exposition of the Creed, *Nevertheless We Believe.*

Religious Experience: The Methodist Fundamental (Holborn Pub. Co., 5s.) is the title the Rev. W. R. Wilkinson has given to his "Hartley Lecture." After justifying the title, he studies the religious experience of Paul, Augustine, St. Francis, Wesley, and George Cadbury, and then defines religious experience, not very satisfactorily, as "an awareness of God giving assurance as the self seeks harmonious relations with Him." A critique of Otto follows, and chapters on mysticism and prayer, and then it is shown how religious experience can be enriched by knowledge of Jesus Christ, worship, the Lord's Supper, and "directed group prayer." We have noted misprints on pp. 75, 105, and 241.

Mr. Arthur Weigall's *The Paganism in our Christianity* (Hutchinson, 7s. 6d.) is serviceable in that it reminds us how much superstition and mythology still cling to the Christian Gospel. Mr. Weigall writes as a Christian who believes that if Christianity is to live it must be freed from all these encumbrances from the past: "the real Jesus" can only exercise His power if "we can break through to Him past the ring of old gods who have surrounded Him." Mr. Weigall explains away all the miracles, holds that Jesus swooned on the Cross, speedily recovered in the tomb, and was taken for the gardener because He was wearing the gardener's clothes. Many readers will think that Mr. Weigall, in his earnestness, "throws out the baby with the bath."

A book like Mr. Middleton Murry's *Things To Come* (Cape, 7s. 6d.) is the despair of a reviewer. The *Life of Jesus* and the essays in *To An Unknown God* had a homogeneity which made it possible to appreciate the intensity

and sincerity of Mr. Murry's search for truth, but the *Adelphi* contributions in the present volume are so varied that we scarcely know where to begin. Frankly, we like some of the slighter essays best, among them " The Method of Michael Faraday " and " On Being a Classic." We are disappointed to note in the religious essays a trace of petulance that seems new. We can understand Mr. Murry's bias against the Reformation and the Puritans—obviously he understands neither, for his idolatry of Keats makes him see many things askew. Nor can we object to his conviction, though we do not share it, that " the Church has done its work : it is no longer adequate to the religious consciousness of modern times. . . The finer conscience of mankind has now passed definitely outside the Church," but such cheap sarcasm about the Church as we find on p. 151 is as unworthy of Mr. Murry as it is unusual, for generally he compels both our admiration and our sympathy. We wish, however, that he would try his teeth on a really tough piece of work : in these essays he is like a bird, hopping about and just pecking here and there. That is an editor's danger, we know, but Mr. Murry has it in him to do better than this.

Dr. H. J. Wotherspoon, the high sacramentarian *par excellence* of the Church of Scotland for many years, had a congenial subject, *Religious Values in the Sacraments* (Clark, 7s.) for his Croall Lectures. Most Free Churchmen will be unable to accept many of Dr. Wotherspoon's positions, but they will appreciate the reverent spirit, profound earnestness, and able scholarship with which he maintains them. It is gratifying to see so much use made of Forsyth's *The Church and the Sacraments*, a book which, we venture to prophesy, will be read more in the future than in the past. The Rev. W. G. Peck, by the way, was a Methodist, but never a Wesleyan, as Dr. Wotherspoon calls him : he belonged to the United Methodists.

Dr. S. H. Mellone's *Back to Realities : A Way out of the Present Chaos in Religion* (Constable, 2s) drives back of Prayer Book controversies to more fundamental differences. He argues that the real competitors in religion are the Roman system and " the Unitarian type of Christianity." " To the Catholic, faith is a position, to the Unitarian, it is a direction. To the former the door is closed, to the latter it is open." " Christianity in its simplest and most intelligible form " has as its foundation the Fatherhood of God, which is " the very essence of the Unitarian Gospel."

The students at Carmarthen Presbyterian College have been fortunate in that from 1900 on the addresses at the close of their sessions have been given by Prof. G. Dawes Hicks, who now prints a selection of these addresses in *Ways towards the Spiritual Life* (Lindsey Press, 5s. 6d.). The last address contains a tribute to Walter Jenkin Evans, Principal of the College from 1898 to 1927.

The chapters which make up the Rev. T. Phillips's *The Grace of God and A World Religion* (Carey Press, 3s. 6d.) show why the eloquent Baptist has maintained such a hold on Central London for so many years. There is a sweep about his method of treatment and an earnestness about his presentation of truth which make a great appeal. In this volume Mr. Phillips recognizes the good in all the great religions, but skilfully draws attention to their limitations and to the unique nature of God's revelation in Christ.

There is a fine spirit about everything that Mr. J. S. Hoyland writes, and *The Warfare of Reconciliation* (Allen & Unwin, 5s.) is no exception. After a preliminary chapter surveying the warring world, with its antagonisms of class, nation, and race, Mr Hoyland outlines what soldiers of reconciliation — among whom he places George Fox, Wesley, Wilberforce, and Shaftesbury — should be and do, and he does it in an attractive and convincing way.

Mr. Hoyland would be well advised to watch his adjectives: those of a superlative kind are apt to run away with him, especially in his emphatic first chapter. Mr. Hoyland gets through any amount of work, and he is also represented this quarter by **The Great Forerunner* (Constable, 5s.) which no minister will regret buying. The forerunner is Plato, and Mr. Hoyland sets out to show how the *Dialogues* are a *preparatio evangelica*, and therefore strikingly modern. He takes passages from the *Dialogues* and shows their relation to the teaching of Jesus, and has an excellent section on the Fourth Gospel as a synthesis of all that is best in the teaching of Jew and Greek. Mr. Hoyland's equipment for a work of this kind is exceptional, for he is Quaker mystic, classical scholar, and missionary with fifteen years' experience.

Whether writing or preaching Father Knox could not fail to be interesting, and at times entertaining, but the sermons (on the Parables) in *The Mystery of the Kingdom* (Sheed & Ward, 6s.) show that the bed of Roman theology is far too short for him. Fancy "Ronnie Knox" coming to this:

> "And the innkeeper—an inn would be a poor place without an innkeeper. The innkeeper stands for St. Peter and his successors. To them, as having the care of this inn, this convalescent home, his Church, he leaves the stipend that is to see us through our time there—bequeaths to us the inexhaustible treasure of his merits."

Or this:

> "Or is it not possible that Lourdes, the Sacred Heart devotion, frequent Communion, and the other remedies devised for our days by an untiring Providence, are peopling heaven as it was never peopled before?"

The Teaching Church (S.P.C.K., 3s. 6d.), the work of "the Bishop of Manchester's group," is "a handbook of adult religious education." Dr. Temple's Introduction contrasts the immense advance in education generally with the lack of progress in adult religious education. The other contributors deal with methods of religious education in the local parish, and problems relating thereto.

Two interesting volumes in Mr. Hilaire Belloc's "Calvert" series (Burns, Oates, 4s.) are Dr. J. J. Walsh's *The Catholic Church and Healing* and Mr. J. A. Ryan's *The Catholic Church and the Citizen*. The latter is specially pertinent in view of current controversies in the United States, with which Mr. Ryan, himself an American, specifically deals.

Two other useful and timely volumes come from the Kingsgate Press (2s. 6d.), Dr. A. C. Underwood's *The Continental Reformation*, a clear and vigorous summary, and Dr. H. Townsend's *The Freedom of God*, six lectures to Manchester Baptists.

Prof. C. F. Rogers has spent Sunday afternoons in Hyde Park for eight years; we have already noticed his *Question Time in Hyde Park* and his two series of *Lectures in Hyde Park*. *The Case for Christianity* (Allen & Unwin, 12s. 6d.) provides the background for his lectures and answers, and is offered as "an outline of popular apologetics." It is a useful book for a minister or teacher to have on his shelves, though it would be no good to lend it to a Hyde Park heckler—the chapters, with their numerous footnotes, presuppose an educated reader. In the appendixes, the most readable part of the volume, Prof. Rogers recounts some of his experiences. A mis-spelt name on p. 124 should be corrected.

Mr. H. G. Wood has done Mr. Bertrand Russell's cheap and altogether unworthy lecture, *Why I am not a Christian*, the honour of a reply. We doubt if this kind of thing is worth doing, but *Why Mr. Bertrand Russell is not a*

Christian (S.C.M., 4s. and 2s. 6d.) does it very well, and lovers of controversy will enjoy it. There is a misprint on the title page, of all places.

The latest volume of King's College Lectures in political philosophy, *The Social and Political Ideas of Some English Thinkers of the Augustan Age* (Harrap, 7s. 6d.) covers the century, 1650-1750. Mr. G. N. Clark writes an Introduction, and the lectures deal with Filmer, Halifax the Trimmer, Locke, the Jacobites and Non-Jurors, Hoadly, Defoe, Swift, and Bolingbroke. Prof. Hearnshaw, who gave the final lecture, edits the volume.

The first series of Halley Stewart Lectures, delivered by Sir Oliver Lodge, received a wide welcome, and we are confident that the second series, Bishop Gore's *Christ and Society* (Allen & Unwin, 4s. 6d.) will be read wherever men are asking what Christians can do to apply their religion to the life of the modern world. Bishop Gore brings to bear, in historical and constructive lectures alike, an intensity of spirit, a breadth of knowledge, and a passionate social enthusiasm which wing his words, and it is to be hoped that his plea for "an organization of the Christian forces of our country to reassert the social meaning of Christianity" will have immediate and practical results. Students who do not read German will be glad to hear that the Halley Stewart Trust is hoping to publish an English translation of Troeltsch's *Die Soziallehren der christlichen Kirchen und Gruppen*, of which Bishop Gore makes good use in his lectures.

Does Civilization Need Religion? (Macmillan, 8s. 6d.) is a searching and thought-provoking "study in the social resources and limitations of religion in modern life" by the Rev. Reinold Niebuhr, who has just been called from a Detroit pastorate to a Chair in Union Seminary, New York. The book is able, suggestive, dogmatic, and in places difficult to read. Mr. Niebuhr runs to long words and sentences, though he can be clear and concise, as, *e.g.*, "Men are never so good as their ideals, and never so conscious as the impartial observer of their divergence from them." He argues that "religion is not yet fully oriented to the new perils to personality which are developed in civilization," and works out the reactions of religion and civilization in the world to-day. Mr. Niebuhr has it in him to make a real contribution to modern thought: the best thing that could happen to him would be to become a husband and a father—then his thinking would be humanized and his style would be simplified. He would do well also to pension the word "strategy."

Prof. W. F. Lofthouse brings a well-stored mind and a keen social passion to his exposition of **Christianity in Action* (Sharp, 2s. 6d.). He examines Christianity's relation to the home, the school, and the workshop, to youth, friendship, and games, as well as the Church's attitude to public life, the League of Nations, and racial problems. A book worth reading.

Prof. E. R. Groves's *Introduction to Sociology* (Longmans, 12s. 6d.) aims at being "a concise presentation that has concreteness without bulk." It covers a tremendous amount of ground, and should be a great help to the student, especially as topics for discussion and books for reference are given with each chapter.

Mr. Alfred Zimmern always writes with zest, and his fertile brain is seen to advantage in *Learning and Leadership* (Milford, 5s.) prepared for submission to two League of Nations' Committees. This study of "the needs and possibilities of international intellectual co-operation" is full of wise suggestions. If only every primary school teacher could have a year abroad before reaching thirty, and every primary school always have a visitor from abroad on its staff, what a transformation would be worked! We wonder how much there is in the contention that the decline in the standard of free debate and

iscussion now noticeable in this country is due to the fact that the men ho took a large part in it—the Mills, Carlyles, and the Kingsleys—are now public or semi-public positions, and incline to be tongue-tied.

Dr. Maxwell Garnett's Beckly Lecture—*World Loyalty* (Sharp, 2s. 6d.)—" a study of the spiritual pilgrimage towards world order." Dr. Garnett ds that the commonwealth makes its way to the Kingdom of God by four ssential activities "—discovery, education, production, and " integration government "—and he believes that at present the last " stands most in ed of careful analysis and constructive suggestion."

The teaching of economics is often exceedingly academic, and students ll therefore find Mr. R. H. L. Lee's *Industrial Production* (Nelson, 3s. 6d.) the more refreshing, for it deals with the principles of industry in a ncrete, practical, and informing way.

Mr. G. R. Scott calls his *The Truth About Birth Control* (Laurie, 6s.) " A ide for Medical, Legal and Sociological Students." There is nothing new the book to justify the extravagant claims made for it, though Part I. is clear account of the physiology of conception and of methods of preventing The book is marred by flippancy and lack of dignity—a sentence of r. Garvie's is referred to as " a scream "—as well as by violent prejudice against religion and the churches, witness p. 165 : " Every religious body, it is to exist at all, must fight knowledge tooth and nail."

Prof. Otto Jespersen, of Copenhagen, has long been a student of the nguage problem. In *An International Language* (Allen & Unwin, 4s. 6d.) he advocates a new international auxiliary language, " Novial," which he arefully outlines.

In no branch of religious literature has there been greater progress than in that of missionary propaganda. A large number of booklets lie on the able, all of them useful, and obtainable through the Livingstone Press. mong them are Mr. G. G. Barnes's *Enter China* (2s.), a readable " study in ace contacts," Mrs. Knott's *The Light Approaching* (1s.), an account of the ork of the London Missionary Society in China, and Mr. E. H. Hayes's igorous *Sam Pollard of Yunnan* (1s. 6d. and 1s.). Miss Christlieb finds cope for her narrative talent in *Lalappa* (2s.), a very good story for hildren.

Still among the missionaries, we have Mr. David Chamberlin's *Eliot of Massachusetts* (Indep. Press, 1s.), a popular account of the apostle to the ndians, and Mr. A. P. Quentin's *A Taoist Pearl* (S.P.C.K., 4s. 6d.), the story f Siao Chi San, a Taoist priest, who, having left home and family, spent wenty years as Temple priest and cave ascetic before becoming a Christian vangelist. Mr. Quentin has been very sparing of his facts, and there is ot a single date in the book. Miss Gollock's *Sons of Africa* (S.C.M., 5s.) we ound rather disappointing. The book has such a wide range, covering a vast ontinent for many centuries, that the reader has often to stop and use ompass and map. Nevertheless, though the trees sometimes hide the wood, hese sketches of some of Africa's greatest sons will drive home the truth mbodied in Dr. Aggrey's figure that the black and white keys of the piano re both needed to make melody. Dr. Aggrey, whose early death was amented in at least three Continents, is a real hero to Miss Gollock. The hapter on Khama is very good.

In an American summer home was a bulky, unattractive volume, which verybody passed by. One night, however, Mr. C. J. Finger, writer and raveller, took it down and read from it a great explorer's account of his ncounter with a lion. His family voted that the reading should continue, nd night after night they stayed up, until not only the *Missionary Travels*.

but also the *Expedition to the Zambesi* and the *Last Journals* were finished. In *David Livingstone: Explorer and Prophet* (Allen & Unwin, 7s. 6d.) Mr. Finger tells again the fascinating and stirring story of Livingstone's life, drawing largely on Livingstone's own writings.

In these days when biography consists largely in discovering the blemishes and imperfections in one's subject, it is refreshing to meet with pure eulogy. Such is Prof. G. A. Dorsey's *The Evolution of Charles Darwin* (Allen & Unwin, 7s. 6d.). After an Introduction, the pretentiousness of which is amusing, the story of Darwin's life and work is told in concise and competent fashion, and Darwin's views are clearly presented. Prof. Dorsey's hero-worship leads him to defend Darwin for finding "the plays Shakespeare wrote for the morons of his time 'intolerably dull.'"

Mr. Christopher Dawson's *The Age of the Gods* (Murray, 18s.) does not cover any new ground, but it is a very able summary of existing knowledge of prehistoric cultures in Europe and the East. After descriptive chapters on the lower palæolithic, later palæolithic, and neolithic periods in Europe, Mr. Dawson passes on to the cultures of Africa and the Near East. The civilizations of Egypt and Sumer are studied in some detail, and followed by a description of the cultures of Crete and the Aegean. An attempt is made to work out cultural influences and the direction of their spread. There is a praiseworthy lack of anything approaching dogmatism, and a fair statement of the views of those with whom the author disagrees. Special mention should be made of the bibliography, and the extremely useful chronological tables.

Mr. C. G. Crump has some excellent advice to give to students of history, but he does not set an example of how to start a book well. *History and Historical Research* (Routledge, 5s.) is particularly unfortunate in the way it begins: we should not be surprised to learn that many readers put it down as a wordy and woolly book that can give no help. But every youth taking History at the University, and everyone intending to make a contribution to historical learning, could gain much from Mr. Crump, though they need not follow his method of punctuation or copy the misprint on p. 34.

In Mr. D. A. Mackenzie's *Rome Through Five Centuries* (Blackie, 5s.) we have a popular account of the history of Rome down to the beginning of the Christian era. This compact outline will be found useful in schools and by those making their first acquaintance with the period.

Now that the nights are drawing in we look for books suitable for the arm-chair after the evening meal. Such a one is Mr. B. C. Boulter's *Pilgrim Shrines of England* (Allan, 10s. 6d.), one of the pleasantest books of the quarter. After a most interesting introduction on "Pilgrims of the Ages," Mr. Boulter talks of twenty-six of the sacred sites to which men have made their pilgrim journeys, illustrating by means of his own delightful pen and ink sketches.

All students of the period find Dr. J. R. Tanner's *Tudor Constitutional Documents* of constant assistance, and they will eagerly welcome his *English Constitutional Conflicts of the Seventeenth Century* (Cambridge Press, 15s.), sixteen lectures in which he examines the struggles from 1603 to 1689. Securely basing the first part of his work on Gardiner and Firth, and continuing for Charles II's and James II's reigns with the same calm and impartial judgment and wide knowledge, he has provided a summary for which those who have not time to give to the fuller authorities will be specially grateful. There are ten useful appendixes.

Miss C. F. Richardson's *English Preachers and Preaching*, 1640-1670 (S.P.C.K., 10s. 6d.) has "degree thesis" all over it. It contains a great deal

work, and the result of what is called a "secular study" is a catena of formation about the preachers of the period, how they regarded their mons, prepared their sermons, and delivered their sermons, what their erests were, their social relationships, and so forth. The bibliography is g, but is as remarkable for its omissions as for its contents. Miss chardson does not seem to have read Baxter's *Reliquiae*, and only knows apparently, through Mr. Lloyd Thomas's abridgment, and we have ticed no reference to Dr. Powicke's books on Baxter. Pepys is frequently oted, and Calamy and Wood continually drawn upon, but the book must reckoned merely an interesting one for the casual reader or a useful starting int for serious research.

In *Wales under the Indulgence*, 1672-1675 (Nat. Eisteddfod Assoc., 6d.) Dr. Thomas Richards continues his history of Puritanism in Wales. work is marked by careful research and sound scholarship, making use the labours of previous scholars like Lyon Turner, and adding special owledge gained by local investigation.

The Rev. Alex. McNair's *Scots Theology in the Eighteenth Century* (Clarke, draws attention to a remote controversy between the Secession and the ate Church in which the protagonists were William McGill, of Ayr, accused heresy for his *Essay on the Death of Christ* (1786), and James Robertson, Kilmarnock, who prepared the "Overture" against him.

Dr. Hendrik Van Loon has entertained us before by his method of writing story and illustrating what he writes, and he continues to do so in the 3 pp. of *America* (Harrap, 10s. 6d.), which begins in—no, we cannot find here it begins—and ends with questions about the America of the future. ntertaining and amusing as Dr. Van Loon is, his quaint way of looking at story and at America is often very suggestive: from the unusual place here he stands he is able to throw unexpected and unusual gleams of light many episodes and developments.

The two latest volumes in Dr. Jacks's "The Faith" series (Methuen, 5s.) e Dr. Gow's *The Unitarians* and Dr. L. E. Binns's *The Evangelical Movement in the English Church*. The first is as interesting for what it omits as r what it contains: there is astonishingly little about religious developments Nonconformity in the eighteenth century, or about the reasons for the ck of growth of modern Unitarianism. The facts concerning the latter are dmitted, but there is no real attempt to explain why a denomination which resses freedom and progress makes so few recruits. There is an excellent apter on Martineau, of whom the Unitarians are rightly proud. Dr. Binns's olume cannot be deemed successful. We hoped it might explain why, hen the old-fashioned "Low Churchmen" were so unattractive and *el-de-sac-y*, if we may coin the expression, there is a general opinion that he main hope of Anglicanism to-day is with the Liberal Evangelicals. ometimes we fail to understand Dr. Binns altogether, *e.g.*, "The attempt o turn the Church of England into a Puritan sect was tried in the seventeenth entury, and by the aid of Parliament for a time it was successful." To what actly does this refer? And Dr. Binns goes on to be patronizing: "But o really loyal son of the Church ought in these days to desire to repeat it; ather he should seek his natural home with one of the numerous bodies of xcellent Christian men and women outside the boundaries of the Anglican ommunion." There was a great decline in religion in the eighteenth ntury, but it is as surprising to learn that then "Nonconformity was ractically defunct" (shades of Watts and Doddridge!) as it is to hear that the Dissenters" celebrated 1862 as the bicentenary "of the expulsion of ichard Baxter and other divines from the cures into which they had been

intruded during the Commonwealth period." The book is decidedly below the level of other volumes in the series.

If at the end of this tercentenary year the Anglo-Saxon world does not know a great deal about Bunyan it will not be the fault of the publishers, for books about him continue to pour in. Those now before us are Archdeacon Buckland's *John Bunyan: The Man and His Work* (R.T.S., 2s. 6d.), a popular sketch, and Mr. G. B. Harrison's *John Bunyan* (Dent, 6s.), "a study in personality" which makes good use, especially in the chapter "The Pastor," of the minutes of the Bunyan Meeting.

In *Albert Schweitzer* (Black, 1s. 6d.) Mr. C. T. Campion brings together some biographical notes, reprinting Mr. Montgomery's article from the *St. Martin's Review*, and giving extracts from Dr. Schweitzer's *Memories of Childhood and Youth* and *On the Edge of the Primeval Forest*. The result is a charming little book, the profits on which are to go to Dr. Schweitzer's Hospital Fund.

The Rev. Arthur Bunce is a British Congregational minister who, after a pastorate at Newport-on-Tay, left Scotland for America in search of health. After a pastorate in California he was so far incapacitated that he had to reside in a sanatorium, where he has now been for a long period. During this enforced inactivity he has collected a volume of talks to children, now published under the title *The Boy Who Wanted to Fly* (can be obtained from the Independent Press, 6s.). The book is beautifully produced and well illustrated, and ministers in search of ideas for their children's addresses will get them here. We hope the sale of the volume will be encouraging to its author.

Miss Laura Riding and Mr. Robert Graves have enjoyed themselves in writing *A Pamphlet against Anthologies* (Cape, 7s. 6d.). We must be very careful to refer to them jointly as authors, or we shall get on their black list—what they have done to their publisher, who uses the back of the wrapper to advertise a book "by the same author" we cannot imagine—the pillory, at the very least, we should suspect. With a good deal of force and ingenuity and some wit the authors poke fun at anthology makers and anthology publishers, and point out many legitimate grievances both of writers whose work is mutilated or used without permission, and of the public. The constructive proposal is made in the last chapter that a full Corpus—a new standard *English Poets*—should be published co-ordinately in England and America, the publishers sharing the expense and profits—an excellent notion we should like to see carried out. By the way, what is a "Freubelized" school? As this is "a word-by-word collaboration" we suspect Mr. Graves plumped for "Freudelized" and Miss Riding for "Froebelized," and they compromised on the Freubelized of p. 165.

Major Brett-James's *A London Anthology* (Harrap, 3s. 6d.) is arranged chronologically and covers the period from Tacitus to John o' London. The extracts are mostly prose; they have been chosen with care, and evidence wide reading and good taste. All lovers of London and all students in London should enjoy this anthology. We hope the compiler has sent a copy (not two, on pain of his life) to Miss Riding and Mr. Graves.

We should also like to know what Miss Riding and Mr. Graves think of *Prose of To-day* (Longmans, 3s. 6d.). As there is no compiler's name we conclude that the anthology was planned by the publishers, which fact alone would be sufficient to excite the suspicion of the two collaborators. But the selection is a good one, and the biographical notes are carefully done. We have Asquith and Baldwin among the politicians, Eddington and Whitehead among the scientists, E. V. Lucas and . . . but we must give readers

e pleasures of search for themselves. "It is to be regretted that some se names will be looked for refused to allow any of their work to be luded." This leaves us guessing at names.

Mr. Hugh Walpole, summoned to write the volume on *Anthony Trollope* acmillan, 5s.) in the "English Men of Letters" series, has a right to our mpathy and our admiration—sympathy because after the famous *Autoography* and Mr. Michael Sadleir's recent commentary it was scarcely ssible to hope to say anything new; admiration because he really seems have read all that Trollope wrote! To those who have read Mr Sadleir the *Autobiography*, this volume would, we think, have been disappointing it not been for the asides that come from Mr. Walpole's own experience novelist and for the last chapter, "The Artist," where the author is at his , aptly using the modern novel to make his points about Trollope.

Mr. R. Brimley Johnson, indefatigable as ever, is now editing "The glish Literature Library," "a series of group selections illustrating the velopment of English literature" (Bodley Head, 3s. 6d.). The four lumes before us deal with "The Novel": *I. The Birth of Romance; Some Little Tales; III. Rogues and Vagabonds; IV. The Comedy of Life.*

Mr. John Masefield's play, *The Coming of Christ* (Heinemann, 3s. 6d.) und its right home in Canterbury Cathedral. We cannot imagine its ccessful presentation in an ordinary hall or theatre, though we may be rong. It will be interesting to see if plays of this kind and standard result a new *rapprochement* between the Church and the Drama.

Mr. Lennox Robinson's *Plays* (Macmillan, 10s. 6d.) contains "The ound Table," "Crabbed Youth and Age," "Portrait," "The White lackbird," "The Big House," and "Give a Dog——," the first four of hich have been previously printed. All the plays but the last have been oduced at the Abbey Theatre, Dublin: "The Round Table" was also ayed in London, and, in the revised form now printed, in Liverpool. All e plays show Mr. Robinson's powers: "Give a Dog——" might be one Hardy's "Life's Little Ironies" dramatized. We should like to see The Big House" in a London theatre if only that Englishmen might see e reactions of Irish politics on an Irish country house during the last ecade.

Mr. Sean O'Casey calls his *The Silver Tassie* (Macmillan, 7s. 6d.) a tragi-comedy in four Acts." The description is scarcely accurate, for agedy is to comedy as 20 to 1. The play is as powerful an indictment of ar as Mr. Channing Pollok's "The Enemy," though probably not deliber tely written as such. The play loses in grip when prose changes to a verse hich seems far from natural on the lips of those who use it (though pro- ably this feeling is only another example of the Englishman's traditional ability to understand the Irishman); nevertheless, it is well worth reading. nly let no one be misled by the word "comedy": if so he will have a rude wakening.

With *Swan Song* (Heinemann, 7s. 6d.) Mr. Galsworthy brings his Forsyte tory to an end, and we can pay him no higher compliment than to say hat the last novel of the series left us with the desire to go back to the eginning and read the whole over again. *Swan Song* is not Mr. Galsworthy t his best, though it has some very fine chapters: it gives the reader the mpression that the Forsytes are a decadent lot, and by no means of the me sturdy stuff as old Jolyon. Fleur is a "baggage," whose selfishness illed her father and destroyed the peace and happiness of two good fellows; e are quite unconvinced that she will settle down happily to the ordinary uties of wife and mother.

Mr. Con O'Leary's *This Delectable Creature* (Constable, 7s. 6d.) is a very striking book. The "delicate creature" is the daughter of an impecunious Irish peer and the unfaithful wife of a wealthy English lord, beautiful to behold, and living a life of unalloyed selfishness. She takes a drug Nirvabogœa (but really a novelist should not let his printers make her say, "If I were Home Secretary I would abolish *goals* and introduce Nirvabogœa"), which has the power of making her become in turn all those whom she has injured, human and animal. Thus we have eighteen chapters such as "Boda was a Canary"; "Boda was Boy"; "Boda was a Saleswoman"; "Boda was a Racehorse"; "Boda was an Under-Parlourmaid"; "Boda was her Husband." The chapters where Boda is mouse, canary, vixen-hare, horse in the "Grand National," and pheasant are as well done as they are horrible. There is a good deal that is unpleasant about the book, but the idea is ably worked out, though it would be unfair to indicate the sequel. If we could put ourselves in the places of those we injure, should we reform? Those interested in that question should read this book.

Love's Creation (Bale, Danielsson, 7s. 6d.) is by "Marie Carmichael," the pen-name adopted by Dr. Marie Stopes for her first novel. The book was evidently written some time ago, and we cannot conclude from it that Dr. Stopes's *forte* is fiction. The long exposition in the chapter, "The Greater Unit," reminds us of the intrusive scientific and theological disquisitions in some of Olive Schreiner's stories, but in no other way does *Love's Creation* suggest that Dr. Stopes has Olive Schreiner's talents.

EDITOR.

*Vol. IV of the *Old Testament* in *The Clarendon Bible* (Clarendon Press, 4s. 6d.) is the second volume to be published. Principal Lofthouse gives an excellent and up-to-date account of the Exile and the Return. The book is the more timely as there is almost nothing equally reliable in English in any handy and inexpensive form. The texts dealt with include portions of *Ezekiel, Lamentations, Obadiah, II and III Isaiah, Haggai, Zechariah, Ezra-Nehemiah, Malachi*, besides the Cyrus Cylinder on the Taking of Babylon and the Aswan Papyri. The introduction is composed of four short essays: A. The Exilic Environment; B. Reconstruction of the History; C. The Second Age of Prophecy; D. The Development of the Law. Very useful.

The five extracts from Prof. Hermann Gunkel's writings in *What remains of the Old Testament?* (Allen and Unwin, 6s.) admirably illustrate his very original method of approach to the *O.T.*, first in a broadly general way, and then in application to particular collections, and in detail to short passages. Many will find this little book both interesting and stimulating, the more so as none of Prof. Gunkel's work has hitherto been translated into English. This is strange, because he has long been regarded as an authority in Germany. Mr. Dallas has given us an admirable selection, carefully rendered.

Prof. T. H. Robinson's *The Genius of Hebrew Grammar* (Oxford Press, 1s. 6d.) is the Presidential address delivered to the Society for *O.T.* Study last December. It is well worth the attention of all who are interested in the Hebrew text of the *O.T.* The conclusions are based entirely on the Massoretic vowelling, which is, of course, of early medieval origin, and represents only the orthodox Jewish line of tradition. It is open to the author to reply that no other definite and authoritative tradition has been preserved.

In Ben Eliezer's *Letters of a Jewish Father to His Son* (Murray, 10s. 6d.) we have, in the form of brief letters of three or four pages each (first published in the Transvaal as newspaper articles), a deeply interesting description of what Judaism means to the pious orthodox Jew of scholarly inclinations, struggling against the tendency of his co-religionists to become absorbed in the Gentile

mmunities around them. The existence of a whole world of earnest writers Yiddish and Modern Hebrew, and of a Jewish culture ideal quite inde-ndent of political Zionism, is here revealed.

Mr. P. P. Levertoff, a Russian Jewish scholar who is now an Anglican rgyman, brings before us in *St. Paul in Jewish Thought* (Mowbray, Diocesan use, 2s.) appreciative judgments concerning St. Paul from the writings of iller-Szinessy, C. G. Montefiore, and a German Jewish dramatist, Franz fel. There have often been fine Jewish spirits who have understood loved the great apostle.

Mr. M. H. Farbridge's previous publication, *Studies in Biblical Symbolism*, a queer jumble of piles of over-erudite philosophical and anthropological a with no discernible connexions. His second attempt, *Judaism in the dern Mind* (Macmillan, $2.25), a would-be refutation of modern biblical cism, is no happier. To his own curious, illogical type of mind he is come. But surely it was unnecessary to misprint a dead scholar's name as llhausen (p. 170).

Rabbi Daiches is a member of a well-known family of Jewish scholars. *Aspects of Judaism* (Routledge, 7s. 6d.), a collection of published essays, ms a sound and sane presentation of the way in which Jewish tradition d modern life are reconciled in the minds of alert men whose faith is still mly rooted in orthodox Judaism. The essay on "Kant and Judaism" particularly of interest.

J. P. NAISH.

Canon Gamble's *The Traditional Idea of God* (Arrowsmith, 1s. od.). nsists of three lectures delivered under the auspices of Bristol University. is an endeavour to re-think the idea of God in the light of modern know-lge. Its key-note is immanence. God is everywhere present in life and is alizing His purpose in all history. This fact finds its highest expression the Incarnation. Further, the immanence of God implies that the final thority in religion must be sought in our own experience and in nothing ternal. Here too we have our real ground for belief in immortality. ternal life is an actual present experience of God which affirms its own destructibility. The lectures are stimulating and will be found helpful pecially by the non-technical reader.

Dr. G. A. Barton's *Studies in New Testament Christianity* (Milford, and niversity of Pennsylvania Press, 8s. 6d.). We welcome the work of an minent American scholar who has many friends on this side of the Atlantic. r. Barton holds that however unsatisfactory the metaphysics of the N.T. riters may be to us, we shall empty Christianity of its meaning if our new ostulates fail to do full justice to our Lord's consciousness of Divine Sonship. ne new element in Jesus's thought of God is rather a difference of atmosphere d intensity than of view-point, and in like manner the contribution of the rly Church to the doctrine of God lies not so much in any new theory as a new experience which centres in the Crucified Lord. Our Lord interpreted is own death in the light of the Suffering Servant, while Paul's thought oves in the realm of legal relationships rather than in the realm of altar and crifice. Hence the idea of a vicarious substitution is as foreign to Paul the doctrine of evolution. Further, Paul does not conceive Christ as ysically present in the Eucharist. Zwingli comes nearer to Paul than either adbert or Luther. Mystery influences came in subsequent to Paul, and we nd the author of the fourth Gospel protesting against the invasion of agical notions in the Eucharist. The Antinomianism of Paul implies a ery high ideal of ethical achievement which is probably beyond the reach most Christians, who are not so closely united with Christ as Paul felt

himself to be. Hence most Christians still need rules for the guidance of their ethical and spiritual life.

The book will repay close study at many points. We regret to note misprints on pp. 51, 73, 107, 112, and 113. E. J. PRICE.

One is naturally shy of University theses of all kinds, and Miss Alice M. Baldwin's *The New England Clergy and the American Revolution* (Camb. Press, 17s. 6d.) was written in part for a Chicago doctorate; but, to be perfectly fair, it is really very interesting indeed. It deals chiefly with the part played by the American Congregational ministers (who are the "clergy" of the title) in the loss of the American colonies at the Revolution. These ministers were men of great influence, and loyal upholders of the English settlement of 1688 and of the Hanoverian succession. It was purely in defence of "unalienable" or "natural" rights, which they believed to be assailed by the policy of Lord North and the King, that they struck free from England. Such, at any rate, is the doctrine of this book; though it certainly is not the whole case, still this account of things by an American scholar and from the American side will be very interesting to British Congregationalists. There is a very complete index, besides about twenty pages of bibliography, and a large accumulation of notes and appendixes.

Under the editorship of Mr. Milton Stauffer the S.C.M. is issuing a very informative series of books on the Missionary question, under the general title, "Christian Voices around the World," the writers being "nationals" in each field. Five volumes have already been issued (3s. each), dealing with Japan, the Near East, China, India, and Africa. Each volume includes a survey of "the cultural heritage," of the present situation, and of the relation of the field with Western Christianity. The idea is that the missionary position should be seen from the point of view of the "national" instead of from that of the missionary. It is a good idea. The series is a noteworthy contribution to missionary literature, and the books themselves are well done. Particularly good are those on the Near East and on India.

In *Falsehood in War Time* (Allen & Unwin, 2s. 6d.) Mr. Arthur Ponsonby, M.P. has collected and documented the lies circulated in the chief European countries and in America during the great war. It is an appalling list; and perhaps it was worth while making it to put us to shame. It is an illustration of how war breaks down all the moral barriers. We lied like Trojans. Please God, we will never do it again.

The Call of the Lay Preacher (Lindsey Press, 1s. 6d.) deals with the training of lay preachers, and contains hints on the organization of lay preaching, and on ways in which it can help the ministry of the Church.

A. T. S. JAMES.

Dr. Edward H. Sugden is the Master of Queen's College of the University of Melbourne. His Fernley lecture on *Israel's Debt to Egypt* (Epworth Press, 5s.) reveals him to be a man of industrious learning and of ingenious mind. He has consulted manifold authorities, and if sometimes he is over adroit in supporting his position he is always serious, and he always seeks to maintain standards of painstaking scholarship. That he does not move quite easily in the realm of critical *O.T.* scholarship is revealed by his failure to follow the premises he accepts to their logical conclusions. In the matter of the *O.T.* teaching as to immortality he is rather cavalier in his easy departure from the position held by most *O.T.* scholars. Much material, however, is classified in careful and effective fashion.

Dr. William Barry's *The Triumph of Life, or Science and the Soul* (Longmans, 10s. 6d.) is a brilliant and powerful book. Though it may be called an attack on Darwinism it is really an attack on a materialistic interpretation of the

arwinian positions. Dr. Barry himself quotes passages from Darwin ich open the very questions in which he is interested. It is as an apologetic r the spiritual interpretation of life that the book secures a position importance. The processes of dialectic are those of a highly trained ician. One constantly comes upon sentences which flash with the fire rning in the author's mind. He bares the blade of his satire for that aterialism which "reduces the martyr at the stake to his burning flesh." has a gift for trenchant epigrams: "God cannot die while man lives"; ruth is the goodness of science"; "He that was fittest to survive chose die". It is a refreshing experience for the Protestant reader to find so ch in this discussion by a distinguished Roman Catholic thinker with ich he can heartily agree. And even where the ways diverge Dr. Barry's ral and spiritual passion leave a friendly glow in the reader's mind.

LYNN HAROLD HOUGH.

Unison singing in a congregation accustomed to sing heartily can be y inspiring, and can be enriched by free accompaniment on the organ. *Free Accompaniment of Unison Hymn Singing* (Deane, 7s. 6d.), Dr. H. Lloyd's great experience in this art is made available. A number well-known tunes are suggestively treated with illuminating comments.

F. C. BRYAN.

NEW EDITIONS AND REPRINTS.

ERCY GARDNER: *The Practical Basis of Christian Belief.* Williams & Norgate. (Cheaper Ed.). 7s. 6d.

ANGUS. *The Mystery Religions and Christianity.* Murray (Cheaper Ed.). 10s. 6d.

UDOLPH OTTO. *Naturalism and Religion.* Williams & Norgate. 6s.

. MIDDLETON MURRY. *Pencillings.* Collins. 3s. 6d.

V. H. HUDSON. *Hampshire Days.* Duckworth. 3s. 6d.

UGUSTUS JESSOPP. *The Coming of the Friars.* T. Fisher Unwin. 3s. 6d.

. CLUTTON-BROCK. *The Ultimate Belief.* Constable. 3s. 6d.

. G. CRIPPEN. *Christmas and Christmas Lore.* Blackie. 5s.

PTON SINCLAIR. *The Profits of Religion.* First published, 1917. New York, Vanguard Press, and I.L.P. 2s. 6d.

Where are the Dead? Cassell. 3s. 6d. Articles by various writers. Reprinted from *The Daily News.*

. SCOTT LIDGETT. *Reminiscences.* Sharp. 2s. 6d. Reprinted from *The Methodist Magazine.*

. A. CRAM. *The Ruined Abbeys of Great Britain.* Harrap. 10s. 6d. New Ed. revised.

HOMAS WHITTAKER. *The Liberal State.* Watts. 6s. 2nd Ed., rev. and partly rewritten, with Foreword by Mr. J. M. Robertson, of a work first published in 1907.

VALTER LIPPMANN. *Men of Destiny.* Macmillan. 10s. 6d. First published, 1927.

. C. SCHMUCKER, *The Study of Nature.* 3rd Ed. (enlarged). Lippincott. 6s.

. FEUCHTWANGER. *Jew Süss.* Secker. 5s. The first cheap ed., making the 28th Eng. ed. of this remarkably vivid picture of eighteenth century life.

ALSO RECEIVED.

V. JOYNSON-HICKS. *The Prayer Book Crisis.* Putnam. 2s. 6d.

. F. HOGG. *The Sacraments.* Pickering & Inglis, 6d.

ARWELL STONE. *The Prayer Book Measure.* Longmans, 1s.

. E. NEWSOM. *The New Prayer Book and the Reformation.* S.P.C.K., 1s.

OBERT LEE. *Personal Evangelism.* Pickering & Inglis. 1s.

H. Pickering. *Seeing the Way to Heaven.* Pickering & Inglis. 3s.

W. E. Blackstone. *Jesus is Coming.* Pickering & Inglis. 3s.

Rendel Harris. *St. Bees* (Woodbrooke Essays, No. 16). Heffer. 2s.

Harold Smith [Ed.] *Ante-Nicene Exegesis of the Gospels.* Vol. IV. "Translations of Christian Literature" Series. S.P.C.K. 7s. 6d.

F. Ll. Griffith. *Christian Documents from Nubia.* Milford for British Academy. 4s.

R. Kilgour. *Four Ancient MSS. in the Bible House Library.* B. & F.B.S.

The Speaker's Bible. Ed. by James Hastings. *Acts.,* Vol. II. Speaker's Bible Office, Aberdeen. 9s. 6d.

B. M. Hancock. *A Certain Priest.* "Retreat Meditation" on *Luke.* Allen & Unwin. 3s. 6d.

Mark Guy Pearse. *He must Reign.* Twelve Bible Studies. Sharp. 2s. 6d.

J. R. Clark Hall. *Is Our Christianity a Failure?* By "An old-fashioned Evangelical Lay Member of the Church of England." Marshall. 3s. 6d.

K. Freeman. *From Dawn to Sundown on the Christian Path.* Pickering. 1s. 6d.

G. Goodman, *Seventy Best Bible Stories.* Pickering. 3s.

Francis Tudsbery. *The Glory of Discontent.* Witherby. 7s. 6d.

Francis James Chavasse. Impressions by five friends, and *The Times* "Obituary." Blackwell. 6d.

Gladys M. Edge. *Towards a Christian Commonwealth.* Athenæum Press. 2s. 6d.

Bunyan the Dreamer. A Cantata. The verses by Maude Hoatson, G. E. Darlaston, and others; the music by Carey Bonner. (N.S.S.U. Complete with music, 1s. 6d.; words only, 4s. 6d. per 100.)

Wickham Steed. *Journalism.* T. W. Pym. *The Place of Sex in Life.* "Affirmations" series. Benn. 1s. each.

Amy Le Feuvre. *Andy Man.* Pickering. 2s. 6d.

LECTURES.

F. E. Pollard. *War and Human Values.* Merttens Peace Lecture. Hogarth Press. 1s.

G. Elliott Smith. *Conversion in Science.* Huxley Memorial Lecture. Macmillan. 1s.

Sir Michael Sadler. *Thomas Day: An English Disciple of Rousseau.* Rede Lecture. Cambridge Press. 2s. 6d.

Sir J. J. Thomson. *Beyond the Electron.* A Lecture at Girton. Cambridge Press. 2s. 6d.

Frederick Soddy. *The Impact of Science upon an Old Civilisation.* Henderson. 6d.

PERIODICAL PUBLICATIONS.

The Holborn (July). Dr. Lofthouse writes on "Josephine Butler," Miss M. B. Whiting, who contributed to our own pages recently, on "Joanna Southcott," and the Rev. E. G. Braham on "Kant and the Organic World." There are two literary articles on *Peer Gynt* and *Ferishtah's Fancies* two chatty articles on "Talk and Talkers" and "The Habit of Reminiscence," and a careful survey of "Life in a Country Town" by the Rev. E. E. Fisher. Dr. Peake's summary of the lives of foreign theologians in *Die Wissenschaft der Gegenwart in Selbstdarstellungen* will be welcomed by those who do not read German, and his outline for a Study Circle on the Fourth Gospel by all N.T. students.

The Hibbert (July). Three articles deal with India—Lord Haldane's "East and West," Prof. H. G. D. Turnbull's "Hinduism and Christianity in India" (which contains a warning, similar to the one in our recent editorial, lest Christians should be misled by Dr. Stanley Jones's optimism) and Mrs. Rhys Davids's "Buddhism not originally a Negative Gospel." Three articles are concerned with

e problems of industry—Prof. Sorley's "Industrial Ethics," Dr. G. A. hnston's "The Philosophy of Industry," and Mr. R. M. Fox's "Education for fe." On Dean Inge's contribution, "Harnack and Liberal Protestantism," we mment elsewhere. Prof. Clarke, of Capetown, writes on "English Mind and ominion Mind" (does the Editor recognise the Dr. Jack on p. 681 ?), Dr. Barthel "Dr. Albert Schweitzer as Theologian," and Dr. Mansbridge on "The Re-sertion of the Faith." A Congregational contributor, Mr. Joseph King, has for s subject "Schleiermacher's *Catechism for Noble Women*." Dr. Moffatt's Survey of Theological Literature" is very useful.

The London Quarterly (July). Two literary articles are Dr. Waldo H. nn's "Edmund Blunden and His Poetry," and Mr. Coulson Kernahan's "A ord with the Shade of Samuel Taylor Coleridge," while the Rev. H. Bett ites suggestively on "Some Elements of Style." The Rev. J. W. Harvey's subject "Mystery in Religion," Prof. J. J. Findlay's "Babel and Pentecost," and the ev. W. Fiddian Moulton's "Africa for Christ."

The Baptist Quarterly (July). The Rev. E. A. Payne's "Impressions of ermany" are extremely interesting. Mr. Seymour J. Price continues the nutes of the Baptist Union in its early years, and Mr. J. Hobson Thomas aims to correct Dr. John Brown in regard to Bunyan's Baptist views.

The Modern Churchman (May-August). The Editor writes frankly about e Prayer Book and about the attitude of some bishops to ordinands. Dr. Raven scribes the Jerusalem Conference, and there are contributions worth reading on Barth's Theology" (Rev. G. L. H. Harvey) and "Medieval Wills and hantries" (Mr. H. P. Palmer). Two valuable articles in the August number are e Rev. R. C. Griffith's "Modernism as an Evangelic Force," and the Rev. T. F. oyds's "Christ's Resurrection and Ours."

The Church Quarterly Review (July). Valuable articles are Dr. Nairne's Prudentius" and Dr. T. H. Robinson's "Recent Research on the Book of salms." Among other contributions are Judge Dowdall's "The Word Person'", and Rev. W. Lockton's "The Eucharistic Sacrifice and Our Lord's eavenly Priesthood," the Rev. W. Glynne's "Psychology and Glossolalia," he Rev. W. J. Ferrar's "St. Martin de Tours," and Dr. Geraldine Hodgson's Dante Gabriel Rossetti."

The Expository Times (June-August). Dr. Peake continues his "Commentaries on the Old and New Testaments." Dr. Lowther Clarke suggests that Paul's "thorn in the flesh" was "nerves," producing headache and stammering. Congregational contributors are Dr. F. W. Norwood, in a study of the Sermon on he Mount, Dr. A. T. Cadoux ("The Resurrection Appearances of Jesus") and Dr. R. Dunkerley ("The Gospel according to the Hebrews").

Bulletin of the John Rylands Library, Manchester (July). This bulky umber contains Prof. Alexander's "The Art of Jane Austen," Dr. T. Fish's The City of Ur and its God Nanna(r) in the Third Dynasty of Ur," Dr. Rendel Harris's "John Bunyan and the Higher Criticism," Dr. Peake's "Paul the Apostle : is Personality and Achievement," Prof. Powicke's "Gerald of Wales," and nother of the "Woodbrooke Studies" by Dr. Rendel Harris and Dr. Mingana his time "The Lament of the Virgin and The Martyrdom of Pilate."

The Friends' Quarterly Examiner (Seventh Month). Prof. Rufus M. ones opens with a reassuring paper, "'Seekers' Then and Now." Mr. C. E. tansfield surveys "Twenty-five years of Quaker Education." There are several out-of-door" articles and an account of Quakerism in Norway.

The International Review of Missions (July). This number is naturally oncerned in large measure with the Jerusalem Council. Four articles deal with aspects of the Council's work, these being written by Dr. J. R. Mott, the Rev. W. Paton, Canon Quick (a valuable examination of "The Christian Message") nd the Rev. A. M. Chirgwin, who discusses the Council's relation to the man in he pew. A valuable contribution is Dr. Appasamy's "An Approach to Hindus." Congregationalists will want to know what Mr. F. H. Hawkins thinks of "The ituation in China." Other articles are "Buddhism as a Chinese Christian ees it," "Human Geography and Some of its Applications" (by Prof. Roxby f Liverpool), "Biology and African Education," "Education of Girls in Southern

Nigeria" (by a Roman Catholic Sister who is trying to train girls on Montessori methods), "Tendencies in the Religious Education of India," and two on "Native Life in the South-West Pacific," one of them by the pioneer German missionary in New Guinea, Missionsenior Johann Flierl.

World Dominion (July). Mr. T. P. Warren writes on "The Berber Invasion of France," the Rev. A. P. Lansdown on "The New Evangelism in China"; the Rev. Robert Irwin gives "An Intimate View of Siam" and the Rev. F. Žilka an account of the religious situation in Czecho-Slovakia.

British Journal of Inebriety (July). This number is occupied with book reviews, Mr. G. B. Wilson's explanation of "The Meaning of our National Drink Bill," and Mr. Cecil Chapman's "Alcoholism and Crime."

The Review of the Churches (July). The Bishop of Durham and Prof. G. M. Trevelyan write on the Bunyan Tercentenary and the Rev. W. A. Paton on the Jerusalem Council. Dr. Adams Brown gives his "Second Thoughts on Lausanne" and Canon J. G. Simpson finds in "Scottish Episcopacy a Precedent for Re-union."

The Transactions of the Congregational Historical Society (Sept.). Mr. David Chamberlin writes on "Boston and the 'Great Migration,'" the Rev. H. I. Frith on "The Earliest Sunday School," and Dr. Peel on "A Church's First Year." Dr. Powicke continues his account of the relations between Baxter and Cromwell.

The Bible and Modern Religious Thought. A new half-yearly magazine, edited by Dr. J. P. Naish and Miss M. S. West, specially aimed at University Extension Students and others interested in modern views of the Bible and modern theology. From Neal, 12, Patten Road, London, S.W.9. (1s. 1d., post free).

The Yale Review (July). On Dean Inge's "Church and State in England" we comment in the Editorial. Prof. H. J. Laski writes on Rousseau, and Mr. W. M. Letts has some "Irish Scenes," but the best article by far is Mr. C. P. Howland's very suggestive "Foreign Relations of the Next Administration," which all politicians ought to read.

The Princeton Theological Review (April). 70 pp. are given to Mr. R. D. Wilson's "Foreign Words in the Old Testament as an evidence of Historicity." The other articles are "An American Doctor (J. J. Mangan, M.D.) looks at Luther," by Mr. J. A. Faulkner, and "The Roman Doctrine of the Sacrament of Penance" by an ex-priest of the Roman Catholic Church still in communion with that Church. There is an editorial review of Dr. Fosdick's *Pilgrimage to Palestine* which would be amusing were it not so pathetic that Dr. Allis's gifts should be prostituted in this way.

The Review and Expositor (July, Bapt., Louisville, Kentucky). A "Baptist World Alliance" number, which opens with papers on Bunyan by Dr. W. Y. Fullerton and on *Pilgrim's Progress* by Dr. W. J. McGlothlin. Dr. Mullins writes on "Baptist Life in the World's Life" and Dr. Rushbrooke on "The Baptist World Alliance in Retrospect and Prospect."

The Anglican Theological Review (July). Dr. F. C. Grant writes sensibly on "Divorce." Mr. A. H. Forster's subject is "St. Patrick in Fact and Fiction," and Mr. O. A. Marti's "John Wyclif's Theory for the Disendowment of the English Church." Dr. Leonard Hodgson has a very useful course of reading on "Contemporary Philosophy of Religion."

Stockholm (No. 2). Dr. J. Harry Miller writes on "The Relation of Theology to Social Service," and there are several articles about the Stockholm Conference. Mr. F. E. Johnson tells of the work of the Department of Research and Education of the Federal Council of Churches in America, and the Rev. M. Spencer describes "The Social Activity of the English Churches." Mr. Spencer's address, *Harrow Weald*, becomes *Harvard Wealed*, one of many examples that the editorial work needs tightening up.

Life and Work (July, Nos. 4 and 5). This tri-lingual Bulletin of the International Social Institute, the Director of which is Dr. Adolf Keller, should be seen by all who are interested in the social work and witness of the Church.

THE OXFORD CONFERENCE. 1928.

OUR AUTHORITY: THE CHURCH; THE BIBLE; OUR LORD JESUS CHRIST; SCIENCE.

IMPRESSIONS.

I.

By Dr. W. B. Selbie.

The second Oxford Conference has come and gone. It naturally challenges comparison with the first, and has no reason to fear such comparison. It is true that the numbers were smaller and we had not the advantage of the help and counsel of some of the men who made the first Conference memorable. The smaller size of the Conference, however, was an advantage and gave an opportunity of more intimate fellowship and discussion. The tone, on the whole, was less academic than on the former occasion, and it would be impossible to criticize the work of the Conference as being in any way in the air or out of touch with the real conditions of the modern situation in the churches. As before, we had the inestimable advantage of Dr. Horton's presence in the chair at all the main meetings, and his wise and gracious guidance contributed very greatly to their success.

The general subject of the Conference was *Religious Authority*, and this was dealt with in relation to the Church, the Bible, Jesus Christ, and Science. On the first evening the Conference plunged at once *in medias res* with a paper on *The Meaning of Authority* in general by the Rev. R. W. Thompson, of Bolton. It may be said that this paper very admirably laid down the lines of the future discussions and pointed to the conclusion that religious authority was to be found in God Himself and mediated in various ways as through the Church, Scriptures, and Jesus Christ our Lord. It soon became apparent that as Congregationalists we had no use for authority in the form in which it is interpreted in the Roman Catholic Church, namely, as a power to compel thought and require submission. The human factor in the matter was never left out of account, and it was generally agreed that the external witness of the Spirit of God must be known and judged by its appeal to the internal witness. As the substance of all the papers appears in this issue it is unnecessary to comment on them here. Suffice to say that they all reached a high level and did their work well in provoking discussion.

As before, the Conference was fortunate in having some distinguished visitors. The veteran Professor Percy Gardner brought unofficial greetings from the Modern Churchmen's Union, and in a brief address did much to clarify the thought of the Conference on the real meaning of the word *authority* as applied to religion. Other visitors were the Rev. H. H. Farmer, who represented the Presbyterians and found that the work and atmosphere of the Conference suggested the close affinity which exists between Presbyterians and Congregationalists. The Rev. J. S. Bezzant, Chaplain of Exeter College, also spoke, and urged the necessity of presentation by the churches of a standard of life and values which the more intelligent young people of to-day could accept. Dr. Glenn Atkins, from America, welcomed the splendid constructive work which the Conference had done. Another visitor was Miss Mary Glover, of St. Hugh's College, and she has been good enough to put her impressions on record.

One very interesting result of the Group discussions which took place on every afternoon of the Conference was a widespread feeling that the religious and devotional side of the presentation of Christianity needed further emphasis. This took the form of a definite resolution to the effect that just as men have been driven in modern times to attempt a re-statement of the intellectual approach to God, so they need to re-consider the practical approach to God in their devotional life. It was suggested that the next Conference should take special account of the subject of prayer and other methods of devotion under the general subject of "God and the Universe." It was decided, if possible, to hold this Conference at Cambridge, and a committee of sixteen was appointed to prepare the programme.

On the work of the Conference as a whole it is difficult to pass any adequate judgment. It certainly helped to clarify the ideas of those present, but it took some time to get into its stride, and the discussions which it called forth, especially in the Groups, were often rather aimless and easily side-tracked. Experience seems to suggest that it would probably be wiser in future Conferences to have fewer set papers and allow more time for general discussion in the whole Conference. While the Group discussions were very interesting and lively, it was not easy to co-ordinate them and bring them to anything like a head. It would be well, too, in future Conferences if we could have a larger lay representation. It was all to the good that we heard more from men in the ordinary ministry than from college professors, but we should have gained a great deal if we had had a stronger representation of the younger lay element in our churches, both men and women. If the Conference can be regarded as in any way representative of Congregationalism, it certainly showed that there is not only a keen interest in vital theological issues in the churches, but a very large agreement on fundamentals, and a real determination not to confuse theology with religion. To this extent, at least, the Conference was thoroughly helpful and full of promise for the future.

II.

By Miss Mary R. Glover, M.A.
St. Hugh's College, Oxford.

I have been asked to write an impression of the Oxford Conference. Those members of the Conference, at least, who were kind enough to act as reporters for the Groups will know that this is not an easy task, and will forgive me if my impression does not exactly correspond with theirs. I write with diffidence, as one who is no theologian: and if I cannot in every sentence use the formulæ of diffidence, I hope this will not be taken as a sign of the pride and naughtiness of my heart.

On one point it was soon clear that the Conference was unanimous. If in seeking an authority we are looking for somebody, or some organization, or some book, which will tell us what to believe and save us the trouble and the risk of doing our own hard and fallible thinking for ourselves, we shall not find it. Neither shall we be relieved of the task of making up our own minds what we ought to do.

At the end of the Conference Dr. Horton read a statement of his own position which he had written before he came, in which he affirmed that for him the ultimate authority is to be found in Jesus Christ. But, as Dr. C. J. Cadoux argued in one of the Group meetings, such a position is not inconsistent with the finding of the Conference that each man's own reason and conscience must be for him the final court of appeal. No one can make Jesus Christ his authority unless he believes Him to be worthy of trust. And

his decision about the trustworthiness of Jesus everyone must make for himself, taking the risk that his moral judgment may be wrong. Whomsoever and whatever you trust, you trust on your own responsibility.

But in a Group meeting Mr. Farmer said that he hesitated to accept an unqualified statement that the inner light, such capacity for spiritual discernment as an individual may happen to have, is the only and final authority in religion and morals, because there are times when the light is darkened, especially in the stress of irretrievable disaster—" the untoward event," as Mr. Thompson called it. A man's belief in the goodness of God staggers, and he feels that he cannot say that to him God reveals Himself as in all His dealings fatherly. At such times, Mr. Farmer said, he finds comfort in the thought that Jesus was steady and sane, if ever anybody was, and a man can take it on trust from Jesus that God is what Jesus saw Him to be.

Now, although, as Dr. Cadoux pointed out, such a reliance upon Jesus rests on our own judgment, and although we should not accept as true what Jesus says to us about God if our own experience at our best moments did not confirm it, yet I think we must all have felt that there was force in Mr. Bevan's objection, that while you can go to a man who is passing through a time of doubt and distress, and say "Put your trust in Jesus," you feel that it is a mockery to say " Trust your own spiritual insight." This brings up a point which is important, for there is a real danger of subjectivism. Were we, perhaps, in our proper anxiety to emphasize our Protestantism and to affirm our conviction that not Church, nor Bible, nor even the recorded account of Jesus, shall be allowed to tyrannize over the heart and conscience of men and women, letting ourselves under-emphasize the objectivity of religion ?

For the business of faith, like knowledge, is a partnership. As Descartes' violent dichotomy between the knower and the known is unreal so it is with religion. The Word of God that came to Ezekiel is an epitome of religious experience : " Stand upon thy feet and I will speak unto thee." It is true that if we will not stand on our feet and take the risk of using our human faculties, God cannot speak to us. But it is also true that no amount of human courage would avail us anything if there were no God there to speak. Religion is no more subjective than it is objective. And when we trust the final witness of our own reason and conscience, we are resting on the great realities that have so revealed themselves to us. This was emphasized by Dr. Cadoux when he insisted that the final authority is reality, and by one of the groups, which agreed that " the reality which compels certainty is not subjective."

The record of the experience of men confirms this. For while in the ordinary decisions of everyday life men emphasize their independence—*You* think that way, *I* think this way ; it seems to *me* right and therefore I shall do it—when the mighty moments come the prophets are acutely conscious of a reality not ourselves, urgent and compelling. " The Lord God hath spoken, who can but prophesy ? " And Kant rightly interpreted moral experience when he spoke of an imperative which we recognize as categorical. Again, Dr. Selbie reminded us of the authority of love ; whenever, by the grace of God, a man realizes something of the love of Christ, he knows, and rejoices in knowing, that Christ has a right to say " Go ; and come ; and do this." Another speaker reminded us that Paul called himself the slave of Christ. In short, the great authority lies not in ourselves ; all that we have, and it is our highest endowment, is the power to recognize authority when we see it. In the last resort there is no conflict between the authority of God and the integrity of the human mind and conscience.

Does this Final Authority contradict Himself ? This question is involved

in the problem of the relation of science and religion. Dr. Woolf's paper concluded that the man of science can hardly help being devout, nor can a Christian faith be maintained without the help of science. For, however far the scientist presses his enquiry, he finds "mystery shot through with order." God is in all the facts. This is comforting to know. It suggests two thoughts. Science is concerned with facts; religion is concerned with values and with facts only as they manifest values. Now facts can be stated with precision, and science labours above all things to be precise; it therefore investigates only those aspects of facts which are capable of being stated with precision. But values can never be precisely and finally formulated; and therefore it is difficult to correlate science and religion. They never meet on the same ground; they affect each other by implication and obliquely. It is this, partly, that makes it difficult for the scientist and the saint to co-operate or effectively to criticize each other.

The other point is that the impact of science upon the modern mind has already compelled us to abandon what were once taken to be truths of vital importance for religion. This might happen again. Now it is certain that men like G. J. Romanes, and T. H. Huxley, when honesty compelled them to abandon the comfort of religion for the sake of truth, contributed, in a degree which cannot be estimated, to open men's eyes to those wider thoughts and visions of God wherein we now rejoice. These all received not the promises, God having provided some better thing for us. The moral of this seems to be that in so far as we believe in God we must be willing to accept doubt, and to go through the dark night of the soul, if loyalty to the truth seems to demand this of us. For God is truth; and loyalty to truth can never take us away from God though it may dazzle and blind our eyes. And this was part of Dr. Selbie's message for us on Tuesday evening in Chapel.

The question whether God contradicts Himself was raised in another form. Mr. Thompson and Mr. Bevan on the first night brought up the problem of evil. In Jesus Christ God reveals Himself as love; but many of our experiences appear to imply that He is *not* a loving Father. This problem once raised was never far from our thoughts. Indeed we decided that the subject for next year's conference should be the nature of God. Yet Dr. Selbie in one of the evening meetings suggested the lines along which a hard solution to this hard question may be found. "How stark and bitter a thing love is!" The love of God, as it is manifested in the life of Jesus, is not soft but ruthless. It took Him to the Cross. Ruthless love is not easy to understand or accept. But might not the Church recapture something of the power she lacks, if Christian men and women would face the fact that Jesus believed in a Father Who brings suffering upon His children, not in spite of, but because of His love for them? Surely *this* is the faith that overcometh the world. If Jesus could really transmute the horrible disaster which appalled and amazed Him, could find in it the loving hand of the Father and make of it something whereby men could be *saved*, then just here, in the heart of the world's bitterest experience, lies the secret of His message and His power.

Several speakers spoke frankly of the fact that the Church has not got that influence and power which she ought to have. On the last morning of the Conference we recorded in a resolution our conviction that this powerlessness will only be cured by a re-discovery of the way of prayer; and we urged the Committee which is to arrange next year's meeting to appoint a small group which should consider and report upon the question how the Church's devotional life may be deepened and enriched.

There were other suggestions which are worth thought. Dr. Selbie spoke of the practical wrongs which the Church ought to have heavy upon her

heart and conscience: the eight millions on the poverty line, for instance. Miss Spicer suggested to me that when a community meets together to discuss an urgent practical problem, with the knowledge that everybody must be loyal to any decision that is reached, everyone, desiring to be led by the Spirit of God, is willing to change his mind under His leading, and then a decision may be reached which is finer than any that any single person brought to the meeting; and then, too, there is generated a sense of fellowship which in its power to inspire and strengthen may go far beyond the ordinary experience of Church life. Now if the Christian Church as a whole, or even a part of it, had some such duty laid upon it, there is no knowing what God might not do in our generation. This might have happened if the Church as a whole had felt led to pacifism in the War; it might happen at any time when a body of Christian people, acting corporately, feel led to undertake a duty in which they would find no support from non-Christian or semi-Christian society, and must perforce find their whole help in God. Let us pray that God will make us of quick and tender conscience, lest we should miss His leading, and not reach the great experience into which He would take us.

Finally, the Conference left us with a quickened sense that we may be standing upon the threshold of a wonderful time. Mountains have been brought low and valleys exalted, and the way is made ready for the coming of God. Science has incalculably enhanced our knowledge of God's handiwork and His ways. As Dr. Selbie told us, modern scholarship has cleared away countless difficulties that lay between us and God. We see God in the times of the *O.T.* leading men out of ignorance and superstition to knowledge of Himself, so that they made hymns and prayers which we still use, ("The Lord is my shepherd; I shall not want . . . though I walk through the valley of the shadow of death. For Thou art with me".) And no Christian generation since the first has seen Jesus of Nazareth as clearly as we may see Him. We have only begun to understand Him; but we realize that in this present year of our Lord, God is "doing things." The Father worketh hitherto.

THE MEANING OF AUTHORITY.

By the Rev. R. W. Thompson, M.A., B.D.

I. In order to discover the meaning of authority and before examining authorities we ask "What do we want the authority for?", *i.e.*, its nature will be seen in the light of its purpose. We are seeking the ultimate authority which will (1) convince us of "God-in-Whom-we-can-trust," and (2) enable us to live the good life.

By "us" we mean "everyman," for such an authority must be meant for all. This authority must be valid in face of the claims of reason and science, and also the experience of evil. (The latter is by far the greater difficulty for the average man and too little regard has been paid to that fact.)

II. As regards the claims of reason, some of the ways in which authority and reason are placed apart are false.

(a) Most false of all is the distinction made between them by regarding authority as essentially non-rational. For an authority which is the "rival and opponent" of reason we are not seeking.

(b) In time order we are introduced to truth by other means than our own reason. What leads us to Christ is not necessarily that which holds

us to Him. As her relatives told the Samaritan woman: "Now we believe not because of thy word but because we have heard for ourselves." But the authority of the external or introducing agent, as say the Bible or "racial experience," is not that it has in it less reason than our individual reason knows, but more.

(c) Another false distinction between reason and authority is roughly indicated as between "reason" and "reasoning." Ratiocination is helpful in its limited sphere, but cannot give the authority we seek. Reason herself is far greater.

By reason we mean "awareness of reality" and the name we give to that reality is "*truth*." The authority we seek must stand to reason, whose trustworthiness we postulate alike for science, philosophy and religion. The postulate is one "not proven," for no one has thrown a net over all the facts. It is "the supreme hypothesis," what Lotze called "the confidence of reason in itself," apprehending reality, which is inherently and throughout rational.

III. In face of the claims of science we have this to say. Human personalities have another life than their existence as part of the physical universe. They crave for communion with the Eternal Spirit. They come to know truth, goodness and beauty as real, though of an order other than the physical order. They have the power (at least in part, if only in part) of self-determined action in accordance with "conscience." They become convinced that their inner life is not destroyed by the death of the body. Moving about amongst plain folk we report them to possess an unshakable conviction that it is right to do right. As they perceive through the senses an "Other" than themselves, so through conscience they feel a "Higher" than themselves which is no less real.

Now although truth in the realm of these moral and spiritual values does not strike the mind with the same immediate vivid force as facts in the material world, yet it comes to possess for us an even deeper, more enduring reality. "The content of our inner experience exercises unlimited power over us"—especially, as Kant insisted, the fact of the moral sense. We have, to quote Dr. Gardner, "innumerable instances of the fact that men feel or judge some duty to be so real that to achieve it they will fling away everything else that is real, even life itself."

Kant also regarded the æsthetic judgment as having the same kind of relation to ultimate reality. Dr. Pringle Pattison has reminded us of Sir Joshua Reynolds's words concerning the painter's ideal: "The sight never beheld it: nor has the hand expressed it. It is an ideal residing in the breast of the artist which he is always labouring to impart and which he dies at last without imparting."

Now the scientist says in effect: "This and this I report as true. If it is not true then my whole world falls to pieces." If two and two be not four all is in confusion. On the other hand, that two and two make four is more than a fact. It is an instrument that works, wherever it is applied. We hold to moral and spiritual truth in the same way. If this and this be not true our whole world is reduced to chaos. Reality must satisfy our whole being. So if one says, "There is no source of my inner life" or "Beauty and love are illusions" or "Here is a destructive force given me by science which I mean to use to hurt mankind," we say "That cannot be true, because if it were true the inner world of spiritual values would be destroyed." We cannot invade the scientist's world to ruin it. Nor can he so invade ours.

IV. The opposition between science and religion as the antithesis of truth and authority is as unfortunate as it is gratuitous. Indeed we claim on the contrary that in all realms of truth similar considerations apply.

(a.) In the spheres of science and religion there is an outward "given" wardly received by an experiencing "subject." Both have therefore to ce the charge of subjectivity—and they can. (Herrmann reminds us that mmunion with God is an ineffable experience of the individual soul. Yet depends on the working of objective forces which are within the reach of l men. God comes near to all through the same fact.)

(b.) In both cases we place our faith in the trustworthiness of reason and e rationality of the "given."

(c.) In both realms truth is first accepted on some external or introducing thority.

(d.) In both the "report" of experience at any stage may have to be mended. We shed a good many scientific postulates as well as religious eas.

(e.) In both realms the test is truth. What is intellectually false cannot religiously true, and *vice versa*. We gladly acknowledge the patience, tegrity, and self-sacrifice of the scientific mind. Where science and ligion make reports that clash, each must think again, for both work in rlds which are real parts of a self-consistent whole. The adjustment tween science and religion will never be final because science will for ever ring fresh reports which will tend to disturb adjustment. The error lies jumping to the conclusion that non-adjustment at any particular stage discredits true religion. On the other hand, when any authority other than uth tries to assert itself against scientific truth the resulting conflict can nly end in disaster to that authority.

One thing we must insist upon. The inner spirit life is infinitely important. n it is a "heart" to satisfy and a "will" to move. We have to live out a life. o that our need of vital communion with the source of our inner life and of moral and spiritual strength is urgent and imperative.

V. As suggested, difficulty for the average man arises from experiences hich do not always show him a God-in-Whom-he-can-trust. His trouble is ot science but the untoward event—"sorrow and life's immemorial pain." Among ordinary people the breakdown of faith often begins in some bitter xperience of evil. Trouble, it is true, drives many to the God Whom they orget in prosperity: it refines some natures so that out of their pain they ing of the mercies of God. But what of the others? A very large number f people have lost faith in the Christian God through some untoward event alling upon their own lives or the lives of others. At any rate a large number f people in our own land are not afraid of God, neither do they love Him. Faith's greatest obstacle is the conflict between events and what men expect f a Loving Father. The ordinary man carries heavier burdens than we ealize and carries them on the whole with wonderful fortitude and sympathy. His creed is "If we do our best it will be all right." The woman who sits up hree consecutive nights with a sick neighbour has little to learn on this matter rom the Church which is not aware of the case or, if aware, only offers small occasional help.

The God-in-Whom-we-can-trust does not manifestly meet us in the nature and working of the material universe. Life is not governed by love hat brings happiness. In face of our deepest pain, "Earth keeps up her horrible composure." Yet God is One. We cannot separate the God of Nature from the Father. It seems that Nature works to ends other than our mmediate good in this world. Those ends are out of sight. They not only go beyond our understanding but so far as we can honestly judge, they often conflict with our ideas of the action of a Father God. Our best ground of faith

in this matter will be in the tested experience of other personalities and most of all in the inner experience of Jesus. What is it they have laid hold of who can say "Though He slay me yet will I trust Him," or "Since it is not possible for this cup to pass away, Thy will be done"?

VI. The ultimate authority we seek, then, will be such as will satisfy the whole of our personality and be equal to all its demands. We say, simply, that our final warrant for faith in a God-in-Whom-we-can-trust and for living the good life is *Jesus Christ, real and present in our experience*, *i.e.*, in our spirits nourished by the Spirit of God, Who comes to us supremely in Jesus. We gain tidings of God and the good life from other sources. Yet Jesus is the supreme source and power. Through Him we know that we are not only spirits, but *sons*.

Jesus, as no other, enriches the content of the moral judgment, satisfies conscience, and moves the will. Most of all He offers us forgiving love, which removes the deepest cause of inward disorder—the unquiet heart and the alienated will. To our experience of the untoward event Jesus brings His own. We see His good life lived out amidst physical suffering and pain of spirit. He convinces us that He had no interest in the untrue and at the same time He preserved an unbroken trust in the Father. So the inner life of Jesus acting upon us is the source of the relief which comes to us at the moments of our deepest doubt.

VII. Ultimate authority therefore cannot be Bible or Church or Priest. It is not their function, and if they are offered as such they will either hurt or offend—or both. Where real religious experience comes in association with factors which we believe are untrue (as, *e.g.*, Verbal Inspiration or Communion with Christ through the Mass, carrying a theory of His Presence we believe to be quite false) we must look beneath the error for some real ground. Healthy moral and spiritual life demands the sincere courageous attempt to dissociate religious experience from all that is found spurious. We all have much to learn. But we believe that genuine effort for truth will bring us nearest to it.

The least satisfactory of the three authorities offered—Bible, Church, Priest—is the last. In all religious experience outside Christianity the priest is found to be in the end a self-constituted man amongst men. In the Christian religion he claims to derive his exclusive authority from Jesus Himself. But historically the claim is a fiction and in practice will not work, for the Spirit of God has never in the Christian era been confined to the priestly channel. A theory of authority which obliges one half of Christendom to excommunicate the other half stands self-condemned. Attempts to justify it in the end impugn the integrity of the Holy Spirit. If grace has not been given by other channels than the priest, then Christian experience over half its area is completely deluded without either the means or the will to escape.

Jesus Christ as final authority is not merely external, because though an other-than-ourselves (as Nature is) yet He does not force Himself upon us. He comes to our spirits and we recognize and willingly yield ourselves to Him because He satisfies our longing for God and nourishes the good life we want to live. He is the Son Who makes us free. Objection may be made that since we only know Jesus through Bible or Church we are moving in a circle. No. Because we find Jesus to be a real present living One, Who communes with us. In some intimate moments indeed the fact of Jesus real and present so completely holds us that we would say all else is unreal by comparison.

VIII. In actual experience Christians vary in the terms they use. They eak of "The Living Present Christ," "The Spirit of Jesus," "The Eternal irit," or "The Father." It is difficult if not impossible to hold two ities in mind as *equally* real and near. Either the Father or Jesus will be the foreground. But does it finally matter? It is through Jesus we prehend the Divine power which cleanses, feeds, and guides our spirit.

IX. The question arises whether any authority for the human spirit be final? In one sense there is no final authority because the human rit (and therefore the universe) is in the making, and for an eternal spirit thing can be final.

But we can distinguish between what is ultimate authority in itself and much of that ultimate authority we know at any given point. *And we uld say that Jesus as present living one is our final authority, though there o finality in Him.* The East, *e.g.*, has scarcely looked upon Him: we see in through Western eyes as best we can: what He can be to us all we ll not know until both gazing upon Him give us depth of vision. His wer to win men and women to God and the good life is inexhaustible and tinually breaks out afresh. Our watchword therefore is neither "Back Christ" nor "Forward to Christ" but "Onward with Christ."

X. Although the Bible and the Church are not the ultimate authority is essential that we recognize and appropriate their real indispensable lue as introducing authorities. It is a calamity that pressing them for at they are not has discredited their value for what they are. In the ble unique value attaches to the life of Christ in the flesh and after. We e set free from dependence upon historic detail because when the lain man reads the page he becomes convinced of the fact of Jesus. He ceives "His moral glory: the inner movement of His soul in face of in and evil: the love that endured all: the unstained spirit: the unoken trust in the Father." Every attempt to keep the Living Christ t off from the historic Jesus will fail.

So with the Church, by which we mean the whole Christian society. hatever its imperfections it has kept the name and spirit of Christ before e world. There is no other medium for this which appears above the rizon. Each of us who seeks God for himself needs, as Edward Grubb vs, "to put himself to school within a larger religious experience than his n." A man may live outside the society but he cannot get outside a rld in which the society also lives, and its influence upon him is alculable.

XI. All we say about the presence of the Living Christ or the Eternal irit comes to nothing without our sincere effort to commune with Him, rough prayer, thought, and obedience to His will.

Far more urgently than the teaching of science or the findings of philosophy Gospel comes to us to be *actively laid hold of*. We have a life to live from e moment to another which affects other lives too. Do we allow sufficient ne for the impact upon us of "*One worthy to be adored*"?

O God of truth, Whom only I desire,
Bind me to Thee by ties as strong as sweet;
I tire of hearing, of reading too I tire,
But not of saying, "Thee, God alone I need."

THE CHURCH AS AUTHORITY.

I.

By Prof. E. J. Price, M.A., B.D.

I.

All knowledge begins with the acceptance of authority. When we seek to acquire any science we begin with a book or a teacher who summarizes for us what has been so far ascertained in this department, and points us to experiments by which we may verify the result for ourselves. We take our teachers on trust, in the belief that if we follow their methods we shall achieve their results. It may happen that in the course of our own investigations we discover facts that will not fit in with the tradition with which we began, and we may then be driven to correct the statements which at first we accepted upon authority. Nevertheless, it is through a first acceptance of our teachers that we achieve a position from which we can criticize or correct them.

We all believe a great deal upon the authority of experts, whose experience is wider and fuller than our own—always, of course, upon the assumption that if we had opportunity to perform their experiments and make their calculations, we should arrive at the same results. Hence the authority of the Church is, in the first instance, that of a teacher older and more experienced than ourselves in the things of God. It summarizes for us the collective Christian experience of the centuries. In receiving the instruction of the Church we go to school with the saints, of past and present, with souls so much richer than ourselves, so much keener in insight, that they have the right, as experts, to claim our respectful attention. It is their witness that the Church presents to us in its formulated teaching, which therefore will always possess a *prima facie* claim upon the assent of Christian people. For, inasmuch as the Church represents a richer and wider experience than our own, it will always be our Christian duty to listen with respect to its judgments.

The authority of the Church cannot, however, relieve the individual of personal responsibility for the verification of the Truth that is offered to him. His private judgment may be affected by personal peculiarities; it may be his duty reverently to consider the voice of the Church if his judgment is to be informed and adequate, but it still remains true that in the last resort "the decision must rest with what he can hear of the voice of God within himself" as that finds utterance in reason and conscience. If he is to submit to an authority at all, he cannot evade the responsibility of choosing which authority he shall accept, and of testing its pronouncements, so far as he can, in personal experience. For just as science makes its appeal to the intelligent mind upon the basis of its own reasonableness, and with the assumption that its claims can be verified in experience, so the Church must make its appeal to the spiritually awakened mind on the basis of its spiritual insight, and again with the assumption that its claims can be verified in experience. Thus Church authority and individual conviction must always react upon each other, and the adjustment of their respective claims must vary with the degree of maturity of the individual concerned, both as regards spiritual experience and intellectual status. In the long run, as Canon A. E. J. Rawlinson points out,[1] the two can only be reconciled in so far as Church authority rests not simply upon unsupported assertions, but upon a broad basis of continuous verification in experience.

[1] *Essays Catholic and Critical*, pp. 95 f.

II.

It is one thing to recognize the authority of the Church in this pædagogic se, and quite another to determine exactly its nature and limits. To in with, the authority attached to the collective Christian consciousness he ages is not necessarily final. Indeed, the analogy of knowledge in eral will suggest that the authority of the Church's formulations of Christ- experience will be relative to the age in which it speaks, and may demand rection and revision as time goes on. We as Congregationalists, however, bound to approach the question from the standpoint of our conception he Church as the society of those who love and serve God through Jesus rist, under the guidance of the Holy Spirit. It is integral to Congrega- alism to regard the Church as a Spirit-filled Body under Divine direction control. Ideally considered, such a Body, being fully illumined by the ne Spirit, might be expected to enjoy a clear vision of God, and therefore veal Him to men without error. Its authority concerning the things God would be final. Even so, however, large areas of truth would lie side the range of its competence. Questions, *e.g.*, of purely scientific, orical, or textual character, which lie open to the ordinary laws of investi- ion, would stand upon their own feet. A Spirit-filled Church could not pense with the laws of reason. It is the function of the Spirit to reveal the ure and the will of God as He expresses Himself through the Divine iety; and such revelation would no doubt be complete and final in a Church t was solely and entirely animated by the Spirit of God. The empirical urch, however, can only realize this ideal function approximately. spiration, whether of individuals or societies, works through human perfections and does not abolish them. The Spirit of God never has His fect way with men; and precisely for that reason the authority of any vine-human society must always be relative to the degree of its intellectual acity on the one side and of its spiritual intensity on the other. As ngregationalists we are specially called upon to realize, through the empiri- Church, the ideal Church of the Spirit. The more truly we are God's ople, the more clearly shall we know God, and the more certainly shall we erpret Him to men.

Furthermore, on the Congregational view, the Church is primarily a fellow- p, and therefore reveals its character first of all in local units, whose geo- aphical conditions make it possible for individuals to realize their union with e another through Christ, in actual contact, and with reciprocal obligations an immediately practicable kind. It is a matter of experience that such al fellowships may be led by the Spirit of God. We have realized it again d again in our Church-meetings when, faced with problems of peculiar licacy and complexity, and almost despairing of an adequate solution, we ve felt the mastery of a greater than ourselves. In the fellowship of prayer d discussion a new vision has been granted to us and our minds have been oved to a decision that has clearly registered for us the will of God. We n make bold to say, with the disciples at Jerusalem, "It seemed good to the oly Ghost and to us." As Congregationalists we know that in our Church lowships we come nearer to the truth, because the Spirit of God is with . Thus even the local Church has its authority—an authority which is not echanical or stereotyped, but living and progressive. Its validity rests on immediate response to the Spirit of God in the fellowship of the saints.

This is not to claim that every decision of a Congregational Church-meeting necessarily a Divine utterance. Such a claim would be dangerous and, deed, blasphemous. For a Church may lose its Divine vision as a result spiritual slackness, and may then reach decisions which are humiliatingly

human. The Divine guidance of the Church is an ideal to be humbly an constantly striven for, and is only completely realized perhaps in rare an gracious moments. The best thought and wisest planning of the Church ma sometimes go astray. Only the perfect Church could behold the truth in a its purity and fullness. Experience therefore yields us a Church authorit which is derived from the Spirit of God—an authority which must alway command respect, but is never absolute or infallible. " It is not wonderful," says Salmon,[1] " that the Holy Spirit should not completely clear from erro the minds of those whose hearts He does not completely clear from sin. Imperfect consecration and intellectual limitation may lead the Church t misapprehension of Divine truth, and in the last resort the individual c ripened experience may be called upon to reject what the Church offers hi as from God because it fails to approve itself to his own reason and conscienc No doubt it must always be his duty to make sure of his motives in rejectin the authority of the Church. Pride may masquerade as principle, and sel will as obedience to the Divine Spirit. Nevertheless the way towards a clos approximation on the part of the Church to the truth of God lies throug the loyalty of individuals to the inner witness of the One Spirit Who manifest Himself in the life of the Church, and attests His claims in personal experienc

III

So far we have been dealing with the local Church, to which we ascrib a real but by no means final authority, as a habitation of the Spirit. Bu the local fellowship, after all, is only part of a wider whole, which present itself in two aspects : (1) The fellowship of Churches which share its specia witness in what we call a denomination ; and (2) The Church Universal The denomination has no place in the New Testament, which knows of n intervening link between the local Church and the whole Church of God Its presence is due to the accidents of history, overruled, as we trust, by th Divine Providence, and serving to enrich the witness of the whole. On a larg view it may appear as an interim phenomenon, to disappear as Christia people as a whole become more fully responsive to the many-orbed truth Meanwhile, however, the denomination discharges an important function i emphasizing aspects of experience and their correlative truths which are i danger of being overlooked in a universal Church of too little catholicity.

The relation of the local fellowship to its denomination is analogous t that of the individual to the local fellowship. There is a common con sciousness which commands the respect and consideration of the constituen Churches. When Congregationalists assembled at the Savoy in 1658 they made the amazing discovery that, although conditions had hitherto prevente their Churches from holding intercourse with one another, they had never theless achieved a common mind and a common witness. This commor mind they attributed to the watchful Providence of God, and they found themselves strengthened in the grasp of truth by this Divine attestation. To-day our Churches are in much more intimate contact with one another, and in their mutual reactions are being constantly led into a larger and firmer grasp of truth. Thus the local Church recognizes in the fellowship o its sister Churches an authority to which it yields respect. Some denomina tions seek to render this authority absolute by means of formal Confessions as tests of membership. But this is alien to the genius of Congregationalism, which, in accordance with its belief in the presence of the Spirit in the local fellowship, insists upon the right and the responsibility of that fellowship t pronounce judgment for itself upon what claims to be from God.

[1] *Infallibility*, p. 285.

The Church Universal, as it confronts us to-day, includes many denominations, each with its own spiritual genius and common consciousness. They differ in their presentation of the Christian message, although there is considerable agreement among them as regards fundamentals. They constitute, as it were, so many group specialists or experts in respect of particular types of Christian experience and witness, and, for that very reason, they point beyond themselves to something wider. Meanwhile, as competing authorities, they offer themselves to the individual Christian, who either through sheer inertia accepts the authority with which, through early training, he is most familiar, or chooses for himself that authority which most fully commends itself to his own Christian experience. Hence the partial authorities of separate portions of the Church may each present a claim for consideration, but no one of them can claim finality ; nor can any one of them override the right and duty of the individual to judge and choose between them, according to such light as he may receive from God. Wherever any separate portion of the Church claims finality to the exclusion of the rest, and thereby sets itself up as the whole Church, as Rome does, we have sectarianism in its most acute form.

It might plausibly be argued, however, that if we could pass beyond the denominations to something genuinely universal that could speak in the name of the whole Church as representing a general consensus of all Christians, we should discover an authority that might claim to be final at least in the sense that the individual could not set himself against it without incurring the charge of self-will. In the divided state of Christendom, however, there is no one voice that can speak in the name of all Christians, and no one authority that can claim to stand for the general consensus. Hence the search for an authority august enough to command the intellectual and ethical allegiance of all Christians drives men back either upon a particular branch of the Church that possesses unique credentials, or upon the decisions of Councils that claim to be Ecumenical, or upon the consent of antiquity. The Universal Church, as the organ of the general consensus, is to be found either in the impressive hierarchy of Rome, or in the Councils, or in the Fathers. What are we to make of these claims ?

(1) The semi-political character of the Roman organization gives immense scope to the human factor with its margin of error. Political and disciplinary considerations override the dependence of the Church upon the Spirit of God. Further, by inner logical necessity, the quest for an adequate organ of the authority of the Church issues in the dogma of papal infallibility. For the authority must find expression in a single mind if we are to avoid competing claims. But the verdict of impartial history rejects papal infallibility. Despite all that Roman apologists can say, it remains true that in grave crises of the Church, and on points regarded by Romans themselves as of cardinal importance, Popes have given inconsistent judgments ; and it seems like playing with facts to assert, *after* a Pope has been shown to be in error, that he was not speaking under the conditions required for an infallible utterance. Moreover, this oracular view of authority contradicts the spiritual nature of Christianity. The gift of the Holy Spirit is to the whole man. It cleanses the heart as it illumines the mind. No man therefore can claim to be the mouth-piece of the Holy Spirit unless the fruits of the Spirit are manifest in his life. It requires too much to regard a Borgia as the organ of the Holy Spirit. Roman apologists may regard the phenomenon of the Borgias as a temporary aberration. But a theory so august must cover the whole of the facts. On the whole there seems to be no ground for the assumption that a Pope is more likely to be infallible than any other genuine and instructed Christian man. Nay, more, we may claim that, inasmuch as

the papal mind is bound by authoritative formularies and is therefore less free to respond to new visions of truth, it is less likely to achieve truth in any specific situation than a Congregational Church-meeting, which is free to articulate its experience in accordance with the intellectual and moral needs of the age, and can face new issues in sheer dependence upon the Spirit of God

(2) It is claimed that General Councils " focus " the spiritual illumination of the Church as a whole, and that the Holy Spirit confers infallibility upon them irrespective of the character of their members. This latter claim is as untenable in the case of Councils as in the case of Popes, and the history of the Councils themselves, with their unsavoury elements of ignorance, passion, and intrigue does not encourage the view that they were, in any special degree, organs of the Holy Spirit. Stanton[1] suggests that a Council, in order truly to express the general consensus of Christian experience, must be both representative and free. Few of the early Councils were really representative in character. Some were notoriously sectional, being expressly designed to exclude large bodies of Christian opinion. As to freedom, the story of the Arian controversy and of the Christological definitions of the succeeding centuries shows how greatly the issues were affected by the action of the civil power. At no time has the whole of Christendom been gathered together in a representative Council that was entirely free to reach such decisions as the Spirit of God might prompt. Nevertheless it is usually claimed that the early Conciliar decisions do represent the genuine convictions of their age, and further, that their Divine authority is validated by the subsequent consent of the whole Church. To this we may observe : (1) That if the validity of a Council depends upon the subsequent consent of the Church, it is clear that Councils as such do not possess Divine authority, and that the extent of their authority cannot be determined beforehand ; (2) That the subsequent consent of the whole Church was often secured by the violent action of a majority backed by the civil power. Dissentient minorities were cut off and declared to be no part of the Church, so that general consent amounted to no more than the declaration by majorities of their own infallibility. This fact throws light upon the conception of uniformity or universality in doctrine as one of the notes of the Church as contrasted with heresy. The alleged uniformity is far more human than Divine in origin. It rests not so much upon the consent of free minds, as upon the compulsion of majorities,[2] and has often been more apparent than real. All the heresies have arisen *within* the Church, and their emergence has been the signal for party conflict resulting in the weaker party being thrust out. Hence the authority of general consent as it finds expression through Councils amounts to little more than the infallibility of majorities

(3) Appeal to the consent of antiquity, in what is supposed to be the undivided Church, is equally unsatisfactory. Precisely how much is the consent of antiquity to authorize ? Are its beliefs, *e.g.*, in demons to be retained as possessing Divine authority, or the crude theory of atonement by deception of the devil, so widely accepted from the days of Irenæus ? If ancient consent is to prove one doctrine, why not another ? A principle of discrimination can only be found in papal or conciliar decisions, or in the subsequent consent of the Church. Hence the appeal to antiquity just leaves us where we were. It is clear that those who make the appeal do actually pick and choose what antiquity shall teach them, thereby conceding that the appeal in the last resort is really to the judgment of the individual. Moreover, the appeal to the consent of Catholic antiquity denies that the Church is a living organism under the continuous guidance of the Spirit. All it can say

[1] *Place of Authority in Religious Belief*, pp. 178, f.

[2] *Vide* Martineau, *Seat of Authority in Religion*, pp. 163, ff.

that such and such a doctrine was "fittest for the human mind at that time."[1] It does not follow that it is the fittest now. A widening experience and a growing knowledge may require us to express our faith in different shape.

All attempts to discover a final authority residing in Popes or Councils or undivided antiquity rest, not upon actual experience of the way in which God guides His people, but upon *a priori* conceptions of the way in which He *must* guide them. They issue in a kind of authority which does not reside *within* the Church, but is exercised *over* the Church; and which does not in the first place appeal to the enlightened reason and conscience of the individual, but confronts him with a point blank demand for unreasoning obedience. Nevertheless, it must be admitted that a high degree of authority will attach to the general consent of Christendom so far as that can be ascertained. Most people will admit, *e.g.*, that statements of doctrine which have shown power to survive, and to exercise a living influence upon the general consciousness of Christendom over wide areas of space and time, which can appeal, in other words, to a very wide consensus of competent and adequately Christian minds of very different types, a consensus, *i.e.*, which has been achieved freely, and not by disciplinary compulsion, are likely to embody a high degree of truth, which we are bound to preserve somehow in any new formulations.[2] But, even so, what does this general consensus of Christian experience really amount to? There are large areas of theological definition which cannot be included in it. Indeed, it is doubtful, in the last resort, whether it can yield us anything more than a central, vital dogma stated in the most general terms.

Canon Rawlinson[3] tells us that what is attested by the general consensus is rather the spiritual validity of Christianity as a way of life than the adequacy or truth of its intellectual forms. In other words, it is the essence of Christianity rather than precise doctrine that becomes authoritative through general consent. We may find it very difficult to determine precisely what the essence of Christianity is, but most of us will be inclined to agree with P. T. Forsyth[4] when he identifies the central and unchanging nucleus which differentiates the Christian from every other way of life with the experience of Divine grace which is mediated through Jesus Christ. This central experience may be formulated in divers ways, in accordance with changing outlooks, intellectual, ethical, and social. But here at least we do find a measure of general consent from New Testament times right down to our own; and herein lies the genuine basis of all Church authority. The experience of grace, as verified by countless individuals, is the message entrusted to the Church by the Living Lord, a message that "can never cease to be true, central, objective and distinctive; it is simple and profound, germinal of all truth distinctively Christian, and creative of the whole Church."[5] In this message the Church possesses its Divine authority; all that goes beyond it must always remain subject to revision. For doctrine is ancillary to the central, vital experience of the grace of God in the soul. And it is only in so far as the Church creates the experience that it can command assent, and has the right to claim consideration for its doctrine. Hence, while we must regard the Roman demand for a *fides implicita* resting upon papal decrees as the perpetuation of mere infantilism in religion, we are

[1] J. M. Wilson, *Essays and Addresses*, p. 190.

[2] *Vide* A. E. J. Rawlinson and W. L. Knox in *Essays Catholic and Critical*, pp. 96, 110, and 116.

[3] *Ut sup.*, p. 93.

[4] *Theology in Church and State*, pp. 80, f.

[5] *Ibid.*

bound to recognize that merely subjective thinking that cuts itself off from all the roots of Christian experience in the New Testament, and in the history of the Church, can only be called Christian in so far as we are prepared to admit that Christianity stands for nothing that is distinctive and *sui generis* in human experience. The authority of the Church as the religious instructor of mankind lies in its message of saving grace through Christ, which sums up the experience of the Christian centuries and verifies itself in every age in the experience of individual souls.

THE CHURCH AS AUTHORITY.

II.

By the Rev. F. Wrigley, B.A.

Some years ago in *From Authority to Freedom* Dr. L. P. Jacks told the story of the spiritual pilgrimage of the Rev. Charles Hargrove, for thirty-two years minister of Mill Hill Unitarian Church, Leeds. In tracing his religious history one might see in microcosm the story of four centuries, the movement of thought from a religion of authority to a religion of freedom. Closely following Dr. Jacks, this is the simple narrative. Charles Hargrove's father belonged to the Plymouth Brethren, and the boy was brought up in a very strict orthodox school. He was taught to believe that every word of the Bible was inspired and therefore infallible. His childhood was haunted and embittered by Calvinism. However much he loved his parents, he could not be a traitor to his own thoughts, and he could not believe in the tenets of Calvinism. His faith in the infallibility of the Bible was soon shattered. His ancestral creed lay in ruins. After a long period of spiritual darkness, he passed from the infallibility of the Bible to the infallibility of the Church. He was now twenty-one years of age, and he argued in this fashion. Granted that God revealed Himself in a book, that book required a living interpreter, and that means the Church. But what Church? There was only one Church that fulfilled the necessary conditions, and that was the Church of Rome; so he became a Roman, attracted to her as the only authority on earth which satisfies the longing for certainty in respect to revealed truth. He became a Dominican monk. After five years he was ordained to the priesthood and was appointed to serve at Trinidad. It was during his three years at Trinidad that his mind began to be chafed with doubts. A voice would whisper, "Do you *really* believe?" One day, we are told, walking along the shore, thinking of other things, the question "Do you really believe?" shot into his soul and overpowered him. Involuntarily the answer "*No*" came to his lips. It was the problem of eternal punishment that first made his mind feel the onrush of scepticism. This doctrine was an integral factor in the full Catholic faith. To doubt it was to deny the Christian Creed and, more serious still, to repudiate the infallibility of the Roman Catholic Church. And when he asked himself "Do you really believe in the eternal punishment of the lost?" his conscience and his heart rose up in revolt. Then he knew that as far as the Roman Church was concerned all was over. His second attempt to discover an infallible authority in religion had ended in failure. There was a witness in his own soul stronger than any outside authority to which he must bow down. It was the Light that lighteth every man that cometh into the world.

Very quietly he seceded from the Church and took the next boat home. For a long time he was without a settled belief. "All is gone," he said,

but not Conscience." Ultimately he found his way back to an assured religious faith and in taking up his ministry in Leeds, he gave a brief account of his pilgrimage. "The Roman Catholic Church I found was no longer infallible and could have no claim upon my obedience. What then was for me? Scepticism only? No, another way was opened up. Might it not be that all true revelations were but partial readings of that one great enduring revelation of God, in the heavens, in earth and nature, in man, in his history, in the individual conscience and reason? It wanted no infallible teacher to point out the way, for every man had the witness to it in himself." So his soul found final rest in the great affirmations of the conscience, and the spirit, sustained by the sublime testimony of nature, and history and Christ.

This story conveys in concrete and dramatic form the simple truth we are after, that our ultimate authority in religion is found within and not without. We can accept as authoritative for us only those facts or truths which win the assent of the reason and conscience and are vindicated in history and experience. The great dogmatic systems of Calvinism and Roman Catholicism have, to a great extent, ceased to be authoritative and to oppress the human spirit simply because they have been undermined by the silent pressure of the reason and the soul and the conscience of man. That is how science has won her way and achieved her mastery. It is by going behind so-called "Authority" to the universe itself, and, through research, observation, and experiment, discovering its laws. Everything is brought to the test of fact and experience, and only those theories that can be substantiated by fact have any authority over the human mind. The onward march of science has coincided with the repudiation of outward authority and the investigation at first hand of nature itself. As in the natural world, so in the spiritual. There is unity of method in the discovery of truth in both realms. It is God, of course, Who is our ultimate authority because it is His truth we see revealed in the facts of the universe, it is His mind we see reflected in the human reason, it is His voice we hear in the conscience, it is His will and purpose we see enshrined in history, it is His spirit that enters into ours and weaves itself in our experience and guides and sustains and saves. This is the Light that lighteth every man. To trust the reason is to trust God. To investigate the facts of the spiritual world, as to investigate the facts of the material universe, is to think God's thoughts after Him; to listen to the inner voice that speaks in the conscience and the soul of mankind is to hearken to the only authority for us we can ever hope to find.

And yet we have to recognize that there is something in the Roman Church very alluring to many people. It promises security, "the only security," says Newman, "against the energy of human scepticism, the wild living intellect of man." But is it not an act of fundamental scepticism to deny the Divine constitution and the sovereign rights of the human mind, the Divine quality of the universe itself? "Come to her, poor children, for she it is, and she *alone* who can unfold to you the secret of your being and the meaning of your destiny."

Such a claim cannot be justified by history or vindicated in experience. "If an institution like the Church of Rome," as Froude says, "with such a history behind it is an exceptional instrument to bear witness to God, if it be the voice through which alone He speaks to man and makes known His nature and His will, then the attempt to understand this world and what goes on in it had better be abandoned in despair." No, the secret of our being and the meaning of our destiny are revealed to us not through any external institution or ecclesiastical authority but by God speaking in the conscience, in the reason, and in the soul, speaking to us, too, through the

universe He has fashioned, and through the prophets and the mystics and th saints to whom He has entrusted His message.

The Catholic argument for the infallible authority of the Church can h answered by an appeal to experience but it should also be countered by th science of historical criticism. The Catholics base their claim very plausibl on the idea that Christ ordained and endowed the Church to be His livin interpreter to the world, and this claim exercises a great fascination.

In every Anglican and Roman Catholic and Anglo-Catholic textboo the thing is stated as an absolute historic fact, and it carries great weigh with those who do not know. Now modern scholarship seems to prove tha there is no foundation for this theory. Dr. Fairbairn says "There is n evidence that Jesus ever created or thought of creating an organized society, and Prof. Peake declares unequivocally that "Jesus Himself created n organization." If that is so, would it not be well to face up to the facts A great many Anglo-Catholic and Roman Catholic theories would simpl crumble at the first real touch of historical criticism. We have only t remember the immense fabric raised on the false theory of Apostolica succession.

No, the Church as an external infallible authority has failed irretrievably To think that there exists any such authority is one of the most patheti illusions of the human mind.

Now I come to the more constructive side of my paper. I want to sho in what respects the Church may be an authority still, not the authorit which decrees and dictates, but the authority which persuades and confirms We must think of the Church not so much as an organized institution as company of faithful people persisting through the ages, men and wome who are the real disciples of Christ. There, indeed, we can see in this gran and ceaseless succession of noble souls some approximation to an outsid authority that can be of real service to us. Such a Church as representin a large body of experience and learning and insight and saintliness mus necessarily carry great weight and make an impressive appeal to our conscienc and intellect and heart. Let us apply that in four realms.

I. Theology.

We inherit a great corporate tradition of Christian belief. The Church represents, *e.g.*, a vast body of evangelical conviction respecting the Divin significance of Jesus. This conviction is expressed in the hymns, the Creeds and the Confessions that have come down to us through the centuries, beginning with St. Paul and the early Christian writers, all enshrining the belief that God was in Christ, that in Christ God made a unique revelation to mankind, of His character, His purpose, and His will. This belief in the Divine significance of Jesus has been the mainspring of Christianity through the ages, the central message of the *N.T.*, the central article of the Church's faith, the central theme of her hymn writers and the central passion of he saints. It is not possible for even the most critical to treat this belief with anything but the profoundest deference. The *consensus fidelium* makes us feel that there must be a great truth enshrined in it. We accept it first on trust. It is part of our spiritual inheritance and in this respect the Church maintains a provisional authority over the human mind. But after all where does the ultimate authority lie? In the truth itself, not in the Church We accept it not because the Church declares it or decrees it, but because it makes its own convincing appeal to the reason and the heart and because it has vindicated itself in the experience of mankind.

There is another doctrine of the Church to which reference may b made, that of personal immortality. Mr. Hilaire Belloc declares that h

believes in the immortality of the human soul on the authority of the Church. Now what is possible for Mr. Belloc is not possible for us. We cannot accept the doctrine because the Church *ex cathedra* pronounces it true, any more than we could accept on the authority of the Church the belief that unbaptized infants are excluded from the presence of God. Unless the doctrine wins the assent of our reason and our conscience it has no authority over us. But yet there is a sense in which the Church, through its noblest souls, does possess authoritative value. If I were in doubt about personal immortality, if I found that though my reason and my conscience might support it, my instincts and my imagination failed me, I know there is one thing would help me to cling to it, and that is the fact that those who seemed to me to possess the clearest insight, and whose judgment and goodness I valued, believed it without the shadow of a doubt. I should hesitate, in view of these noble Christian souls, to attach too much value to my own sceptical temper. I should be inclined to think that those who stood on the mountain heights would have the furthest glimpses of the truth and I should be led by their clearer and wider vision. But again we must remember that this appeal to the seers is not, as Dr. Fosdick reminds us, an appeal to an external authority: "The arbitrament of the great spirits of the race gets its authority for us because they but confirm the vision of our own elevated hours. What the greatest men ordinarily feel is what ordinary people feel in their greatest moments."

II. Biblical Scholarship.

In this realm, too, the Church possesses a certain authority, which may be described as "the authority of sound learning."

In all departments of science there are experts whom we trust. We take their word for it. We accept things on their authority, as to the distance of the sun from the earth, the composition of the stars, or the age of the rocks. The ultimate authority for these things, of course, is the facts themselves, which are verifiable, but we have not time or ability to ascertain them and we put our trust in those who have examined the evidence and reached more or less unanimous conclusions.

In the same way, as regards the science of Biblical criticism: I recognize that the Church, by its possession of great scholars, has an authority which I must recognize not only with respect but with gratitude. When these learned and devout scholars agree as to the composite character of the Pentateuch and the dual or triple authorship of *Isaiah* or the fact that *Daniel* is a piece of late Apocalyptic, or that the *Gospel of John* is not so much a biography of Jesus as a theological interpretation of Him, I accept these conclusions on their authority, knowing that they are infinitely more learned than I am, but knowing also that, had I the evidence before me as they had and the capacity to sift it as they had, I should arrive at the same verdict. The ultimate authority, again, is the facts themselves which are verifiable, but in this department of science, as in every other, we have learnt to trust the experts. Their conclusions we should regard as part of our intellectual inheritance and we should train our people to receive them with a full measure of intellectual hospitality, reminding them of the words of Bishop Barnes that "authority in religion can rest ultimately only on superior knowledge and that institutions like men may love tradition dearly but in the long run they must serve the truth or perish."

III. Christian Ethics.

In 1905 Dr. Forsyth gave an address from the Chair of the Congregational Union on "A Holy Church, the Moral Guide of Society." In this address

he pleaded for the Church to exercise moral leadership in view of the new economic situation in the modern world. He wanted the Church to speak with authority. "The Church," he said, "is not the authority but the apostle and agent of authority, not the light but the candlestick, not the Word but the witness." But, armed with this derivative authority, it should lay down certain great principles and give far-reaching moral leadership. "The Church should be in a position to offer the perplexed conscience some positive and practical guidance." That was twenty-three years ago. The demand for authority in this realm is still made and is still being accentuated. We need it on so many issues—industry, marriage, war, money. The Church through her best minds, ought to be able to work out a Christian solution and though she cannot exercise anything in the shape of coercive authority her decisions would have persuasive authority, constituting a moral standard a sort of objective conscience, and preparing the way for general consent. As the late Master of Balliol said, "It is the furthest-seeing minds amongst us that ultimately set our standard." Their word would carry weight. It would have authority, the authority of a body of men whose judgment was trusted and whose conclusions might at any rate be provisionally accepted. We need, in Malcolm Spencer's words, "to challenge the Christian mind with just such relative and provisional judgments. . . . If such judgments are well based, they will appeal to the moral and spiritual instincts of human nature at its best." In the end, then, the ultimate authority, here as elsewhere, will be the truth itself, the truth as authenticated by the reason and the conscience of mankind.

IV. Spiritual Experience.

By its possession of great saints through all the ages the Church has the authority of a continuous Christian experience.

"The biography of saints," says R. W. Dale, "is a higher authority than the decrees of councils." "Of this kind of authority," writes Canon Rawlinson, "the plain man ought to be willing to take account." And, as a plain man, I confess quite frankly it is one of my greatest supports. When my own faith wavers or my vision grows dim, I remember I belong to a great host whom no man can number. I find comfort and security in the experience of a long and heroic past, in the story of men and women who lived and suffered and triumphed by faith in the Unseen, upheld by a more than human power, led by a light that never was on sea or land, redeemed by a love that would not let them go. So our own flickering faith is kindled into a flame and our hearts glow with the assurance of a Power not ourselves that can heal and guide and bless. It cannot be a false gleam that has led o'er moor, and fen, and crag and torrent, the noblest and saintliest of our race. We dare not recklessly deny the convictions upon which those lives are built. We feel that somehow with them must lie the truth of this mysterious universe.

That is why I love to observe the "Sacrament of Memory." The phrase "God of our fathers" is in itself a piece of apologetic. I have a big envelope at home in which for many years I have collected what I call "Facts of Spiritual Experience," especially the testimonies of men and women who have borne witness to the love and guardianship of God. The contents of that envelope represent to me an authority in religion which I value very highly. I remember years ago dropping into that envelope a sentence from Dr. Horton's *Autobiography*: "If I began to review my life I became almost startlingly aware that it had been under the control and direction of a higher and wiser will than mine." Even Wm. James was commandeered to serve in the ranks of the apologists. At the end of his great book, *The Varieties of Religious Experience*, he writes: "The only

thing that religious experience unequivocally testifies to is this—that we can experience union with some Power larger than ourselves and friendly, and in that union find our greatest peace." He himself confesses somewhere that he has no living sense of commerce with a God. But he goes on, "I envy those who have. When I hear them speak, there is something in me that responds. Something tells me 'Hither lies the Truth.'" And that is where even the most sceptical of us may find sure foothold. There is an authority we must respect and value in this vast Christian tradition, this unbroken witness to the reality of the Divine Presence. Even when our own spiritual insight fails us, we think of that *consensus fidelium*, the testimony of all the men and women we have known and read of whose lives were beautiful and whose faith was centred in the unseen and who drew their strength and inspiration from the mystic hills.

So I sum up my claim for the Church as authority on four main grounds:

(1) By its possession of great constructive thinkers, beginning with Paul, and so on through all Church history, it has borne a widespread witness to fundamental Christian truths, and so has in some measure the authority of a corporate Christian tradition.

(2) By its possession of great seers who can interpret the mind of Christ and apply His principles to modern problems, it has authority which attaches to moral insight and leadership.

(3) By its possession of great scholars who have become experts in historical and literary criticism, it has the authority of sound learning.

(4) By its possession of great saints through all the ages it has the authority of a continuous Christian experience, the *consensus fidelium*.

THE BIBLE AS AUTHORITY.

I.

By Prof. J. Vernon Bartlet, M.A., D.D.

For our purpose we must first distinguish between authority as right to "lay down the law" and as intrinsic power to convince the subject of such law of its truth or harmony with the very nature of things. But then one must hasten to add that in practice they are hardly ever found apart: they blend in different proportions in concrete human life. Yet varying emphasis on the one or other aspect of authority makes an immense, often a radical, difference of psychological quality, spirit or *ethos*, in the religion in question, both collective and individual. Bearing this in mind, let us review briefly the *history* of the Bible as an authority, before examining it as the Word or Revelation of God, with a view to determining its place among religious authorities for Christian faith generally, including the Church, Christ, and the Spirit of God.

The original Bible of Christianity was the *O.T.* and it alone. It will greatly clarify thought to remember this, as also the fact that it simply was taken over by Christ's Church from the Jewish Church, and at the latter's valuation. Further it was viewed in the light of Jewish theory as to its nature and authority, a theory erected by the thought and practice of a Judaism legal rather than prophetic in spirit. True, Christ's own valuation had been radically prophetic, and as such had cut sharply across the lines of the prevailing legal, which meant also literalistic, view of its perfection or infallibility. Indeed, this fact was a prime element in the conflict of religious ideals which reached its tragic issue in the Cross. Hence the Cross, as Saul,

the strict Jewish legal infallibilist saw, meant the end of the whole ol religious regime and its forms of thought.

Jesus, " through the Law, died unto " the legal principle of rigid, fina infallible, or fully adequate, forms of expressing the relation between Go and man, the holy " Covenant " to which both were pledged to be loya Yet to Paul's illumined eye Jesus, on His own merits—as recognized by Go in raising Him from the death inflicted by the guardians of the Law as law— was vindicated as possessing the real righteousness which God approved Thus He replaced the Law and the *O.T.*, so far as legal in type of authority as the supreme religious authority under human or finite forms. But Paul' experience was unique in its depth and clearness on this point ; and even h did not draw the full conclusions from his own perception of the contras between " letter " and " spirit," in that Jesus and His revelation were of th dynamic nature of spirit or self-evidencing moral Light, as compared with the *O.T.* as static, external letter. He saw indeed, vividly enough, tha salvation *sub forma Legis* was not adequate or ultimate in point of spiritua reality, and was not in fact the original form of God's relation to man—witnes Abraham's typically fundamental case, one of trust between persons, rooted in Grace on the Divine side. He saw too that, as revealed anew and in final form in Christ, religion, *sub forma Christi*, was now essentially a thing of personal relations, of reciprocal attitude in God and man—corresponding to their inherent natures, as akin though different in certain respects. Bu he did not realize, amid his many practical preoccupations, how far-reaching was his precious principle of revelation under personal categories, raised to their highest level and power. As for the Church at large, none realized ever his distinctive principles in anything like Paul's degree and fashion ; much less did any one else think of drawing the conclusions they warranted, and indeed ultimately would demand if they were not to be stifled by the maintenance of a notion of Biblical authority proper only to the old lega order of thought. And so it falls to our lot to-day consciously to draw the full inferences, if the other theory of authority is no longer to offend reason and hamper " the liberty of the Gospel " by forcing on faith outgrown intellectual forms, treated as integral parts of a Divine revelation on one level, and that an absolute and therefore infallible level.

Biblical authority as absolute in form, rather than in living progressive spirit, helped to bring back the legal type of religion into the Church, with its salvation by works of merit, albeit conditioned by sacramental grace conveyed through sub-personal or ritual channels. Such legal religion, rooted as it was in the authority of the *O.T.* Scriptures, with their largely sub-Christian conception of Jahweh the God of Israel, His legalistic severity and nationalistic bias, was challenged by the one thorough Paulinist of the second century, Marcion. But he, in trying to do justice to Paul's thought without his education as a Jew, misunderstood him in certain respects, and so fell into errors of speculative dualism. Hence even his justifiable protests failed to gain a fair hearing as regards the lower level of *O.T.* authority as Divine revelation. Yet his example in setting up against it, as a standard or Canon of the authentic Christian Gospel, certain writings representing the " Apostle of the Gentiles," the Evangelist of humanity at large, gave at least a fresh stimulus to the growth of a *N.T.* Bible alongside the older Bible of purely Jewish origin. The only abiding effect of Marcion's challenge to the latter, however, was to wed the Church yet more firmly to its allegorical method of reading it, and so maintaining intact its authority as absolute or infallible. For allegorism, in stressing certain turns of phrasing, necessarily and always involves a theory of absolute inspiration and infallibility, in order to bear the strain. So far, however, from being a characteristically Christian

view, it is just the reverse. The notion is first found outside the sphere of Biblical revelation altogether. It was an artificial device for explaining away the anthropomorphisms and moral crudities of the Homeric poems, before it was used for like purposes by the Rabbis and by Philo, and so set the fashion to the early Church. Truly a fatal heritage in the long run, and a source of bondage or outright stumbling to countless souls in Christendom!

Yet this is the theory to which so-called Catholicism is inextricably and finally committed, as it was a presupposition and determinant of Catholic dogma right down to the Great Reformation. As regards the share which Protestantism has had in it, that was due simply to the element of conservatism which always accompanies even radical changes in religion. A radical change there was in the Evangelical Reformation of the sixteenth century, when the Gospel of the Grace of God in directly personal forms of appropriation and experience came again to its rights, in principle at least, after long obscuration. But the Protestant theory of the infallible Bible, *O.T.* as well as *N.T.*—in spite of vigorous recovery of Paul's central experience and principle of Grace *versus* Law in the religious sense—was merely the Catholic and medieval one re-adapted to its new setting, however incoherent therewith in spirit it really was and is. The mode, however, whereby Protestantism established the Bible's contact with the human soul, so as to become its authority as Word or Revelation of God, was new and truly Evangelic, a return to original principle. It lay in the fact that the message as spirit, behind the letter or detailed form, came home with self-authenticating and morally compelling power to the conscience, as spirit to spirit, often contrary, too, to the prior bent and desire of a man's actual will. This it was which made that message for him "the Word of God," since by it he knew himself changed, converted, regenerated. It was called "the internal witness of the Holy Spirit" to the objective content of Scripture as saving and therefore Divine spiritual truth. It meant the living meeting of the two factors, the Word of God in the Bible, and particularly in the Gospel—wherein Christ was set forth as the truth and power, the challenge and appeal, of God's moral goodness and love in a human personality—and the response of that which was most essential and abiding in the believing soul or subject. Thus was created the full conviction of faith. The man was "found" of God, by His Spirit illumining the truth and making it real to his need; so that henceforth he could "set to his seal" that God had verily spoken in the Bible, or rather in the persons through whom such revelation came originally. But of course the area of the Bible's contents covered by such experimental verification of its objective authority through the subjective "full assurance of faith," was a limited one. It was confined to data appealing to the moral consciousness, with its sense of direct contact with God, through the experience of absolute spiritual obligation to obey or "do the truth" which was impressed on conscience. In so putting the case, I am echoing the profoundly true analysis of the sense or intuition of moral obligation of which Gaston Frommel has been the most striking exponent in our generation.[1] There he lays bare the true ground of a purely Evangelic certitude, one which makes possible a distinctive Protestant, or rather Christian, philosophy of religion, rooted in moral personality, apart from the external and question-begging argumentation of traditional theology, under the lead of Catholicism. For this latter has sought to reach faith by intellectual proofs rather than by the intuitive function of reason in man, as receptive of truth, beauty, and moral goodness, because partaking germinally in the Divine creative Reason or Logos quality of God as Spirit, *i.e.* pure spiritual activity and will.

[1] As may be seen from the selections from his writings recently issued by the S.C.M. under the title *The Psychology of Christian Faith.*

The range of such moral facts as express the relations of personality in God to personality in us, both individually and socially, and so admit of verification of the objective authority behind them by their effect on our spiritual capacity or subjectivity, is, of course, limited and unevenly distributed throughout the Bible. But the tendency being natural to take *en bloc* all the writings composing it, in virtue of their wonderful unity of spirit and general conception, and therefore to infer their equal value, (including the Divine authority already verified for certain parts) no distinction came to be drawn between the essential Christian message in the Apostolic or quasi-apostolic writings and what was more incidental and traditional. And so it was assumed that these elements also were exempted from human error by being used as media for the expression of Divine truth. Thus arose the hasty dogma of the plenary and infallible authority of all in the Bible without distinction.

"Authority" in religion is sure warrant for faith whereby to live; and this must lie in the true meaning for us of the sum of reality upon which we find ourselves dependent for existence and for the happiness which gives it value to us as good rather than evil. But that meaning can be none other than the purpose of the whole as present to the Will behind the process of the world and partly at least expressed in it, a Will that has power to make its purpose effective. In a word, religious authority is the meaning of Providence, that "Providence which shapes our ends" and calls us to co-operate with its purpose by adjusting our wills and efforts to its lines or laws of action: "whose Will is our peace," to know and conform to. Happiness, or well-being, the conscious end of human living, depends on working with and not against the laws of the Supreme Will which determines all our conditions. All turns, then, on the human will, which can rise to ever higher levels of self-determination amid its conditions and so of moral freedom. As Hugh Walpole says in *Fortitude*, "It isn't life that matters, but the courage that one brings to it." And what counts most towards such free moulding of circumstances is our sense of God as inspiring our wills according to His purpose of good. As consciousness of our spiritual unity with Him deepens and enlarges in its range, so as to cover all our true and personal life, so too will increase the courage of our will to live counter to the line of least resistance, if needs be, and in any case to live as ruler of all experiences into an ordered harmony, according to the intrinsic worth of each. For God's values, as expressive of His nature—in which we share—will now be the sure criterion of the values that are most real and abiding in the nature of things, and so our warrant or authority for acting on them in the interests of our own personality as a whole. "He gave his heart to the Purifier, and his will to the Will that rules the world"—that is the account of a human life guaranteed by the authority of Biblical religion. *That* such is man's destiny, frail though he be on his physical side, and *how* it may be realized through communion with God in worship and by doing of God's will, in imitation of His character and ways, it is the function of the Bible to make known. Therein lies its intrinsic authority, that of sure or valid truth about God and man, and their mutual relations as parent and children.

"The glory of God," said Irenæus long ago, "is a living man"—living according to the intrinsic idea or destiny impressed on his constitution as made to be the finite image of God's own spiritual nature, and so called His son. This destiny has, however, to be realized gradually, alike in thought and will, by conscious receptivity, whereby man becomes the fellow-worker with God in His supreme creative act and glory. "He that hath," by appropriative obedience in action, "to him shall be given, and he shall have abundance." Thus has experience of God's will and purpose, revealed within the human spirit by "inspiration of the Most High," grown during the

race's age-long education. Of this authentic, because Divinely inspired, process, both in its general and its more special form—its central channel, as it were—the Bible is the written record. And as the widely diffused rays of that gradual revelation or "word of God" in the race were concentrated in Israel and its prophets in particular, of which revelation the *O.T.* is the record; so the progressive light in Israel attained full and finally adequate concentration in the holy and loving historic life of Jesus "the Christ," the Spirit indwelt One *par excellence*. In Him the union of God and man reached its ideal fulfilment in principal, by absolute incarnation. For while through the consciousness of the prophets God had spoken various "words" for various seasons, in Jesus He spoke "in a son," in and through His whole personality, and even more by what He was, as filial will, than by what He uttered by spoken words on particular occasions. The particularity, indeed, of these was no hindrance to their universal meaning for us men, whose lot is cast in particular or finite conditions, through which to express the Divine and eternal significance of holy motive and purpose: on the contrary, the effectiveness and universal applicability of His revelation and redemptive action in Christ, for all sorts and conditions of men, depended on *the universal becoming particular* in His human deeds and words, that He might be *our* inspiring example. But the universality in principle of Christ's revealing character, as "God manifest in manhood," is proved by the universality of the effects produced by the historic Jesus as cause, operative by the Spirit in a developing world of men. This is seen first in the Church, as His Body, the fuller realization of the Head who is therein being fulfilled (*Eph.* 1^{23}) to all eternity; and then in the more indirect and diffused form in Christendom generally. "The Christ," in this, the mystic or final spiritual sense, of which Paul writes in his most inspired passages—the Church inclusive of its Head—is thus the confirmation on a vast scale of the Christ of history. Yet there are times when, amid the mixed and so far ambiguous witness of the visible Church here on earth, we have to fall back for assurance upon the clearly consistent and transcendent personality of the historic Christ, suggested and symbolized rather than fully expressed even in the Gospels and in the Apostolic experience in the Epistles. In Him alone is manifest the sure authority at the heart both of the Bible and of the Church.

"Though truths in manhood darkly join"

—"darkly" even in the experience reflected in the Bible—

"We yield all blessing to the name
Of Him that made them current coin."

In Him, and Him alone, they attain absolute authority under the finite forms of human personality. Elsewhere their authority, whether in Bible or Church, is but relative, and gains its full convincing power only by being seen to point forward to Him as fulfilment or backward to Him as fountain-head. "For the testimony of Jesus is the spirit (inner meaning) of prophecy" (*Rev.* 19^{10})—whether in *O.T.*, *N.T.*, or in the Church—down to our own day and even to the end.

THE BIBLE AS AUTHORITY.

II.

By the Rev. John Bevan, M.A.

I want to show wherein the authority of the Bible lies, so that those of us who are ministers may have a clear idea of it to set before our people. It is a practical matter and one of some urgency, in view of the widespread misunderstanding—and therefore neglect—of the Bible.

The point about the Bible is that it contains records of the *religiou* experience mainly of a certain people, and its claim to be read and revere is on that ground, and on that alone. The Bible is wonderful literatur available for us in the matchless prose of the A.V., but it is misleading, an indeed unfortunate, to urge that it should be read as literature or on accoun of the dignity of its English. The Bible contains the secular history of people, their folk-lore, science, drama, and poetry; but we go to it fo *religion*, because it was in religion alone that they were noteworthy. Othe peoples have recorded their religious experience in their "Bibles," so t speak, but though such are to be read and should be valued, the religiou contribution such records make to the world cannot compare with tha made by the Bible, either for its intrinsic value or for its lasting benefit t mankind.

We should ask, however, whether the value of the religion of the Bibl (for this section we should say the *O.T.*) is due to the fact that it has bee *better* than other religions, or simply *different* from them. The reply shoul be that it is different—essentially different. All religions follow outwardly more or less, the same course, which roughly corresponds to the successiv emergence of the clan, the tribe, and the nation. Evolution in religion w are disposed to accept as axiomatic. But is there nothing more in it tha that Israel's religion evolved from primitive beginnings to Christianity a Greek religion evolved, say, to Stoicism? If there is nothing more than tha we might put up a good case for Christianity on the ground of its havin been of greater benefit to mankind than any other religion, but we shoul not feel over-confident in claiming uniqueness as well as universality fo our Faith.

In this religion of the *O.T.* there does seem to be some element or quality that is not a product of evolution, something that does not seem to have bee in the primitive religion nor derived from religious custom and observance but which came "out of the blue." More than this, and perhaps affordin contributory evidence, it looks as though we are able to see, striking in fron the outside into the evolving religious consciousness of the people, som urgency, some direction, due to the hand of God. The two outstandin instances of what I mean are the strange and seemingly miraculous influence associated with Samuel, which prevented the earlier syncretism of Jahwe religion and that of the Canaanitish Baal, and the equally mysterious influence, almost intervention, which hindered the later syncretism with th Tyrian Baal. I cannot see how evolution can fully account for such instances nor for the presence and power of the *something*—the exceptional element o elements.

These elements are best explained as due to *revelation*. Why not? I there is a God He must reveal Himself, and such revelation must be of a spiritual nature to be discernible by us as spiritual beings. The authority o the Bible is the authority of this revelation of God which is contained in it This revelation has to be sought, and it will help us to find it if we remin ourselves that the ways by which God has revealed Himself are the ways by which God does reveal Himself; we feel that for us men there are no other ways By the present we interpret the past, and by our spiritual experience we unlock the religious experience embodied in this Book. From our own experience we are sure that revelation of the Divine is spiritual and comes along those avenues along which, and which alone, it can be received—conscience, imagination, prayer, contemplation.

With this in mind, and from the standpoint of the highest religious consciousness, the mind of Christ, we can look back over all these books, searching for the Divine revelation in them. We shall know quite well that

here is chaff as well as wheat, things of a day as well as things of eternity, matters of mere human expediency, wisdom, and folly, as well as expressions of eternal wisdom, truth, and love. But the words of God have to be sought as gold amongst the quartz. Then, examining the lower by the higher, we shall be able to discern and then appraise the spiritual value of the words of prophets, priests, and kings, and, at least here and there, partially to distinguish God's words from the prophet's words. In *Deut.* 18[22] we have the test of the authenticity of a prophet's revelation: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." In other words, if what is spoken *remains*—comes to pass and *thus is verifiable in the religious experience of men*, then that is God's revelation, and we of later ages find our souls beat in rhythm with those Psalmists and Prophets who in far off days said so much more than they could understand, and who yet gave us the laws of the spiritual life and disclosed the permanent way by which man has traffic with the Divine.

We cannot, I am sure, do better than to show our people instance after instance in the *O.T.* of God finding an entrance into some good man's mind and using it as a vehicle for revealing Himself. In doing so we can have no other key than our own spiritual experience—the way by which we have come to interpret that *something* other than ourselves, of which we are aware, the sense of something beyond us, the *mystic apprehension which subdues and humbles us*[1], that *contact* with the Divine which makes us long for *communion* with the Divine. After we have learnt the lesson of not being afraid to ascribe to God *our highest and deepest intuitions*[2] we can go back to the *O.T.* and catch the authentic tones of God's revelation.

This seems the right avenue of approach—to draw on and test the spiritual contribution of the *O.T.* Then we could go on to tell our people of the succession of great men whose souls were God's voice. They were not wholly good men, and there were serious impediments in their conductibility of the Divine current, but, to the degree to which they were sensitive to spiritual truth and capable of receiving it, they were inspired. It is better to speak of these writers as being inspired. Books are not inspired nor are events.

Still, neither the fact nor the form of revelation is anything like as important as the content of it. What is God's central and vital revelation to the world by means of these great men? What is there of religious truth which makes the *O.T. different?* Before telling our people, we should first do a good deal of clearing up. We should tell them that the history in the book has no more bearing upon eternal religious truth than has the history of any other nation: that there are whole masses of this literature that have no religious significance of a direct, and scarcely any of an indirect, kind, which are subject matter for the anthropologist, but have no spiritual message at all: that they ought to consider themselves as free to handle, discuss, criticize the historical books of Israel as the historical records of England or Italy, and that there is just as much reason for reading the latter as the former in a religious service. We could also add by way of introduction, that since God's revelation is spiritual, it is therefore not to be looked for in national events, that the military invasion of Palestine, the horrible wars of slaughter and extermination undertaken by Joshua, the brutal cruelty, rapacity, and lust of those far off days of the Patriarchs, Judges, and Kings, are no more indicative of Divine leading than was the diabolical campaign of Alva or the terrible war of 1914-18. If any events are providential all are. If there is any religious significance in any war there is in every war.

[1] Raven, *The Quest of Religion.*

[2] Max Müller.

It is true that the great religious leaders did look for God's hand in nation happenings. At first it was held, and for many a long day the idea persiste —it is not dead yet—that God gives physical rewards for spiritual excellence His people hoped and taught that He would grant them an era of supremac on earth as a reward for their religious fidelity. National calamity wa regarded as His punishment and prosperity as His favour. But just a longevity was proved to have no necessary connexion with filial faithfulnes (despite the Fifth Commandment) so the tenet that God punished by th nation's doom and rewarded by its prosperity was bound to go down soon or later under the pitiless fire of national experience, when it was seen tha the blows of national disaster fell indiscriminately upon the just and upo the unjust. Men like Jeremiah saw that disaster could not be regarde as the Lord's chastisements: out of national experiences they distille spiritual truth: the climax of the spiritual enlightenment associated wit second Isaiah, Ezekiel, and Jeremiah, may be ascribed to the last name who showed religion to be individual and subjective,[1] and not national an objective: "I will put My law in their inward parts, and write it in the hearts; and I will be their God and they shall teach no more every man h neighbour, and every man his brother, saying, Know the Lord: for they sha all know Me from the least of them unto the greatest of them, saith th Lord."

This lofty passage marks the *O.T.* culmination of that spiritual elemen that unique enlightenment, which is not a product of the ordinary religiou evolution, but is definite revelation of God Himself. Such revelation progressive and can be traced as such in the records. The great distinguish ing feature is that God reveals Himself as a *holy, personal God*, Who speak through holy men and whose worship is to be built upon a foundation o personal and social moral goodness. So moral goodness came to be seen a the supreme attainment, and the lack of it as real evil. Other things in Israel' religion may have evolved, but it is not easy to see how this idea of th holiness of God (and its counterpart in the holiness of those who serve Him can have done so.

Perhaps nothing could have saved the State, but it was this spiritua principle (and others, such as self-sacrifice, arising out of it) that save religion. It reached its highest in second Isaiah, who showed that one grea principle of human redemption is the spectacle of the innocent suffering fo the guilty.[2] It would be impossible to find any nobler passages than thos in the Psalms and the Prophets which tell of God's goodness and His mercy God's revelation of God had, at last, been matched by man's discovery o God—a God of sublime goodness, but also of endless mercy. The resul of this was a faith genuinely spiritual which endured through the exile an then seems largely to have been silted up by the legalism of the Maccabee and later by the formalism of the Pharisees.[3] Obviously, this Divine revelation wonderful as it was in giving to the world the conception of the one God merciful and holy, yet failed to save Israel. The process of Divine revelatio was not yet at an end. A new revelation was called for to make perfec the revelation which gives the law of God, the law of goodness, by giving men the *power* to live the Good Life. The *O.T.* gives *principles*, the *N.T* gives a *person.*

Before going on to speak of the authority of the *N.T.*, we ask this question If the *O.T.* is superseded by the *N.T.* (as it obviously is) and if the authority of the *O.T.* is completed and succeeded by that of the *N.T.* (on the ground that the revelation in Jesus Christ is complete and final) why should we bothe to read the *O.T.*? The *O.T. could* be dispensed with, but it would be unwis

[1] Gwatkin, *The Knowledge of God*, p.34 [2] *Ibid*, p.39. [3] *Ibid*, pp.41f.

to accustom ourselves to the thought of the Christian religion apart from its ancestry. The past is essential to a true understanding of the present, and that holds true of Christ's contribution to the religious knowledge of mankind. The unique thing in our Faith is the revelation that He Himself was, but He had His roots in Judaism. The *O.T.* was His holy book, by which His religious conceptions were largely formed; the Prophets and Psalmists were the treasuries of devotion from which He drew inspiration and consolation.

God's revelation in the *O.T.* converges upon Jesus, Who in His own person fulfils it. But although the revelation in the person of our Lord supersedes that of the *O.T.*, that is no reason for our discarding the latter, only for placing it in an inferior, though necessary and honourable, position. The Eternal Spirit is the source of all revelation; it was the same Divine voice that spoke through second Isaiah and Micah as spoke through Jesus. If we believe that God's truth is a unity, we shall not dream of lightly dispensing with the *O.T.*, but come to recognize more clearly the truth of the opening words of *Hebrews*: "God, Who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son . . ." It is because we believe it was God Who spake unto our fathers by the Prophets that we hold to the *O.T.*

All the same we should be far better without some of it: I could without tears part with *Leviticus, Numbers, Judges, Chronicles, Ruth, Song of Songs, Esther* and many of the *Psalms*—the bloodthirsty ones. There would be no harm done if these sections of the *O.T.* were ignored: their religious value seems negligible. They are a hindrance and not a help to the cause of true religion. There is one other practical point: the *O.T.* is not a children's book, and most certainly should not be put into a child's hand for his free use: he is not able to grasp the religious value of it, and the rest just "bores him stiff," because it deals with a world that he knows nothing about. A child's first acquaintance with religion should be with Jesus as a real, living, loving, person. When children know Him, either by reading or the spoken word, and in their own simple but intensely real way have decided to follow Him, they should then have put into their hands *The Children's Bible*[1]. This gives a child all he needs to know of the *O.T.* and perhaps the grown-up person too,[2] unless he is or is to be a minister.

But to return. We found that the *O.T.'s* authority was none other than the authority of the Divine revelation that is contained in it. In the same way, we can say that the *N.T.'s* authority is the authority of the revelation of God contained in it. The old revelation *declared* goodness, the new holds out to men the *power* by which they may live the Good Life. This revelation was in Jesus. In Jesus was the climax; spiritual truth, declared by the prophets, was fully revealed in Him, in His words, His life, and His death. In Himself He completely achieved God's purpose, to show men the right way and to give them power to walk in it.

Is God's supreme revelation in the *person* or the *teaching* of Jesus? From the earliest times some have said God's eternal meaning is to be found in our Lord's person, others in His principles, and we have these two different conceptions in our Churches to-day. We have those (following Lord Charnwood's classification) who see in Christianity Jesus only, and see Him as a Lord to be

[1] Cambridge Press. Part I (84 pp.) is *The Story of the Lord Jesus*; Part II (148 pp.) is *The Story of His People* and consists of *O.T.* stories and incidents; Part III is *The Song Book of the Lord Jesus* (25 pp.) and comprises fourteen of the most beautiful Psalms, The Song of the Three Holy Children, and The Prophet of the Gospel.

[2] I would modify this in reference to the Psalms. There are only fourteen of them. For the mature Christian, the Psalter is a treasury of devotion and contains, as all Hymn Books should, Hymns for private devotion as well as public worship. For this purpose it might be well if the Psalms could be issued as a separate volume.

loved, worshipped, and adored—over them the authority of the personal Lord is absolute; and those for whom Christianity is an inner loyalty, a set of principles, a spring of action, which exalts common affections and duties into love of God and man, prohibits selfishness, is not a mere sentiment but seems to have the power of strengthening every true and noble impulse and aspiration. These two seem to be found as two ideals from the start, not perhaps pure and unmixed, for one tends to flow into the other. Be this as it may, all the *N.T.* writings are written from the standpoint that Jesus was a divine Being[1]. The writers of the first three Gospels record the impression Jesus made upon the people of His day. As Dr. Andrews said here last year[2], the Synoptics portray a character of such saintliness that the doctrine of sinlessness was a necessary corollary; that, though it is doubtful whether Jesus ever had the value of God to them, He did reveal the Father to them: there was a tacit admission that some supernatural terms were needed to describe Jesus. Only the highest terms in the vocabulary of the age must be used to describe the personality of Jesus.

It is no doubt true that we know far too little to be able to say with certainty what ideas the earliest Christians formed about the personality of Jesus, but it cannot have been very long before He was realized as Son of God in our sense of the term. There seem to be strata of this matured Christology in the Synoptics, and in the *Acts* too; and if these are put down to the influence of Paul, what of that? He saved the situation, in my judgment. But for him the new movement might have developed into nothing more than a cult within Judaism: through him it realized its potentiality and became a universal faith. He alone, of all those early great ones, had never seen Jesus in the flesh. It was perhaps just as well. Otherwise he might not have been able to present the *living Christ* so clearly. In the light of his experience of Him, he was able to shew men the wonder and fullness of God's revelation of His love in Christ; to take that revelation, but partly grasped by the others, and brood over it until he could see it as the source of another revelation. "It was the good pleasure of God . . . to reveal his son in me" (*Gal.* $1^{15,16}$). At last God's supreme revelation had been understood—and by one who never saw the earthly Jesus. By direct contact with the living Christ, he had learned the answer to the question, "Who shall deliver me from the body of this death?" God in His love had provided the power by which man could be a good man, and Paul saw it—"Christ in me." The writer of the Fourth Gospel who (as Prof. E. F. Scott suggests) was indebted to Paul for many things at the turn of the century, when the radiance of the first presentation of Christianity was fading, developed the same central theme: the new life is only possible to a man by union with Christ Himself.

We are not concerned here with theological forms into which Paul, John, and the others ran their beliefs—only with the central facts of their own experience of God's revelation in Christ. Their explanations are their own, as also are their interpretation of their spiritual experience: their value for us is their precious record of the fact and certainty of God's saving power in human life. The Gospels, *Acts*, and the Epistles show us into what men and women were made by Christ. These books contain the most astonishing collection of moral miracles known to us—the transformation of life, the conquest of sin, the delivery from moral thraldom, the peace and joy and fortitude—all achieved by personal faith in Jesus.[3] The authority of these books is that they show us the victory that overcomes the world.

[1] Gwatkin, p. 60.

[2] See *Cong. Quarterly*. V, 530 ff.

[3] Gwatkin says (*The Knowledge of God*, p. 70), that what Paul called faith was nothing else than the personal influence of Christ.

The records of the life of Jesus may be left to tell their own message. The Person transcends the written words about Him: the account of His own suffering appeals to all sorts of conditions of men. And the appeal is an authentic one. It is our Lord Himself Who thus appeals. The Gospels lead us to Christ. So at last we reach a point when we close the Book. It has done its work. Its only authority is that it has led us to the *Word* of God and its authority is merged into His authority when we take Him to be the Lord of our life.

THE AUTHORITY OF CHRIST.

I.

By Dr. Sydney Cave.

I HAVE been asked to speak on the Authority of Christ. I must confess that I do not much like the phrase. Authority, as often used, implies something external, and, although our attitude to Christ is one of trust and obedience, yet He is not rightly understood as One Whose prime concern it was to teach truths to be believed and commands to be obeyed.

With the Early Church, I prefer to speak, not of the doctrines nor even of the ideals of Christ, but of His Gospel, His "Good News." He is to us, in the first instance, not so much an authority as a revelation and a challenge. He brings to us not bondage but liberation, and summons us to a communion with God, which is, at the same time, a great adventure of discovery and exploration.

Yet the phrase "the Authority of Christ," although misleading, has its uses, for it does suggest our modern conviction that in Him we may learn about God and about the practical duties of life. To us it seems natural thus to turn to Christ for guidance, and it is not easy to realize that it is only in recent years that that endeavour has been generally made. Thus the Fathers of the Eastern Church say something of the Law of Christ, and very much about His place and person, but they show little interest in discovering in Him what God is and thus what man might be. We cannot blame them. Converts from paganism, then as now, readily put Christ in the place of all the gods they have feared or loved. Not so readily do they succeed in Christianizing their idea of God. So we find these Eastern Fathers seeking to explain Christ's person by ideas of God and man which were as yet unchristianized. God to them was less the Father of our Lord Jesus Christ than the unknowable Absolute of pagan thought, and so Christ, to use Origen's unhappy phrase, seemed to many of them "another God." Even when the Church formally expelled Arianism, it failed to see in Christ the revealer of the Father. Arianism was defeated in the Church's creed, but in the imagination of the Church it was Arianism that conquered, and Christians put side by side the Christ Who lived on earth, suffered, died, and rose again, and the dim Absolute of pagan philosophy, the God Who could not feel and could not really love. And because God was not interpreted by Christ, men failed to see in the character of Christ the norm of human conduct. The leaders of all parties in the Church sought to advance their cause by force and cruelty. It was difficult—indeed, with the philosophy then dominant, it was impossible—to explain the mode of Christ's incarnation, but, if Christ had been regarded as an authority for human conduct, men might at least have realized that lies and violence do not do Him honour.

In the West, the Church better preserved the remembrance of the historic Jesus, and its noblest piety gathered around the remembrance of His human

love and grace. And yet that remembrance and that piety were, for the most part, unrelated to the formal dogmas of the Church. Where, as in Anselm's interpretation of the Work of Christ, the West sought to do its own thinking God was conceived as a feudal Lord, demanding satisfaction for His injured honour. We remember how Anselm claimed that he could prove his theory *remoto Christo*, "apart from Christ," and that claim is surely his theory's condemnation. Later, we find the greatest of all the medieval schoolmen Thomas Aquinas, trying to demonstrate all God's attributes, even His attribute of love, without reference to God's manifestation of Himself in Christ Human reason could discover what God was; revelation was required to show that God is triune. That surely is not a true representation of Christ's work for men. And we can sympathize with Luther's complaint that although the Roman Church had preserved the dogma of Christ's divinity, it had never realized "that we ought to learn to recognize God in Christ."

It was Luther's greatness that he did thus learn to discover God in Christ. In moving and eloquent expressions he declared that great discovery. Yet Luther himself obscured his intuition by his emphasis on speculations which have no value for Christian faith. And behind the God revealed in Christ, he believed there was the *Deus absconditus*, the concealed God, of Whom he thought more in terror than in trust. Calvin kept nearer than the later Luther to the historic Christ and yet fell far below the truth of Luther's first great intuition. It is hard to see in his God of arbitrary power the Father of our Lord Jesus Christ, and by treating all the Bible as alike the Word of God, he hid anew the distinctive revelation of God in Christ.

It is as we remember the orthodoxies of the past that we can realize the immeasurable gain to the Church of that "liberal" scholarship which sought to rediscover the Jesus of Galilee, and to present Him in terms which men of to-day can understand. With exquisite skill, scholars like Harnack and Bousset and many others depicted for us a Jesus Who knew God as Father, and called us to share His own faith in the Father's love. In this sense, they told us, our faith in God rested on Him, but in this sense only. Their presentation of Jesus was devout and gracious, and it is still of inestimable help to many of our age. Yet this "liberal" presentation of Jesus has failed to stand the test of time. And in Germany, from which it chiefly came, it has been generally abandoned as an impossible and transient compromise. It is realized that this picture of Jesus is not that of the Gospels, but is a construction of the modern mind.

I need not linger on the influence here of the eschatological school. Perverse and violent as are the views of some of its extreme representatives, they have at least made it impossible for us to depict Jesus as a man of our own time. He belongs to His age; we cannot speak as if He laid down laws for ours. In its extreme form, the "eschatological" interpretation of Jesus seems to many of us as one-sided as the "liberal" view of Him which it had displaced. We do not find in Jesus an apocalyptic dreamer Who, after dying for a delusion, somehow became the strange and unintelligible Lord of men. If He applied to Himself apocalyptic terms like "Messiah" and "Son of Man" in using them He transformed their meaning. He came not to destroy all save the elect, but "to preach good tidings to the poor," "to proclaim release to the captives," to give His life for the salvation of "the many." King He knew Himself to be, but with a new kind of kingship, a kingship not of force but love. We seem compelled to admit that in *Matthew* the eschatological elements have been heightened by the expectations of the evangelist. Yet, when all is said, we are driven to recognize the apocalyptic framework of His thought.

There has been a kind of praise of our Lord which is no praise at all.

The Incarnation has to "be seen in its own light." We cannot say in advance that God must have revealed Himself in what seems to us the most fitting way. Instead, we have to begin with the given, and try to explore what God has shown of Himself in Him. And as we turn not to the *a priori* theories of theologians, but to the faithful records of the Gospels, it is clear that Jesus was not, as some have claimed, "Man"; He was a man, a Jew Who shared in many of the conceptions of His contemporaries. We cannot, for instance, decide the authorship of a Psalm by an appeal to the words of Jesus. It was not His task to save the later Church from thinking by anticipating the results of scholarship. Nor can we find in His words immediate answers to all the problems which perplex us. He spoke to an age which He may at times have believed to be nearly at its end. He did not seek to lay down laws for the ages which should succeed it. If we use the word "authority," then His authority was not that of a lawgiver, laying down a code of rules to cover every case. I should prefer myself to speak not so much of His authority as of His revelation. He knew God as He is, and in His life showed forth God's holy love. In revealing God He revealed the secret of the eternal realm, and so the values by which we must try to solve our problems and face our difficulties. No man knew God as He knew Him, and in His stupendous consciousness of sonship He could bid men, weary and heavy laden, come unto Him to take His yoke and learn of Him, and so to find rest unto their souls. And the meaning of His life was summed up in the Cross. There we see how eternal love reacts to the needs of men.

Such, at any rate, is the meaning of Christ to His first and greatest interpreters. I admit it is not the interpretation of what people call "Paulinism." But then "Paulinism" is something Paul knew nothing of: it is a perversion of Paul's teaching due to the attempt to see him in the light of a later age. Thus recent scholarship seems to be showing that there is in Paul no penal theory of the Atonement such as later made love seem the attribute of Christ and justice the attribute of God. Here and there Paul seems to show the influence of his pre-Christian ideas of God, but, in general, it was his supreme greatness that he did succeed in Christianizing his idea of God. No longer to him was God One Who needed to be reconciled; Who "reckoned up men's trespasses." Instead, He was the God Who reconciled the world to Himself in Christ. Through Christ, Paul knew that recompense and retribution were not, as he had thought, the final principle of God's rule. The glory of God had been revealed in the face of Jesus Christ, and that glory was the glory, not of vengeance, but of vicarious love. We have, as Paul puts it, "the mind of Christ." We may know in the life and death of Christ the holy love of God, and, since holy love is the last secret of God's rule, it is also the means by which the practical problems of life can be tested, and its sorrows bravely faced.

We have the same discovery in that later interpretation of Christianity we call the Gospel of John. Christ is the exegete of the Father. He that has seen the Son has seen the Father. Eternal life consists in this: to know God, and Him Whom God has sent. We are called to love as Christ loved, for the love of Christ is the love of the eternal God.

All this may seem vague and meagre. If this interpretation be right, we cannot speak of Christ as a lawgiver, nor try to find in His words the immediate answer to our problems. Christ taught not by precepts but by principles. Even what appear to be His precepts are really only illustrations of His principles. Taken by themselves, His precepts often seem self-contradictory. They find their unity as we see in them descriptions of that ideal of Christian character which is the reflection of the character of God. Nor can we speak, in the strict sense, of the imitation of Christ. It is not an accident that à Kempis's lovely book which bears that title is an exaltation

of the monastic ideal. Christ had but one vocation—to be the world's Redeemer. We have our private vocations. We have to try to be faithful in them, as He was in His, and, in this sense, to imitate Him, but we cannot mechanically copy His acts.

We may not then speak as if we had in Christ an authority of a legal or a statutory kind. He revealed God; and so revealed the values which are eternal and Divine.

Of the relation of this to the interpretation of Christ's person, it does not fall to me to speak. I would only say that, with this approach, the belief in His divinity is not a burden to our faith in God, but its one adequate support. When we confess Him to be Divine, we are not so much assenting to a statement of a creed as affirming a way of life; claiming that the values for which He stood are eternal and Divine; that God is as He was; that the holy love His life and death reveal is the final secret of God's character and rule, and so must be the standard by which we face our problems.

And this, as it seems to me, is God's special word for us to-day. We live in a world which has lost its confidence. No longer are we faced with the austere agnosticism of some of the great Victorians, who, renouncing the Christian creed, sought to conserve its way of life. That phase has passed. Our younger men are as uninterested in attacks on the old orthodoxy as they are in its defence. The issue is far more fundamental. It is not this or that article of the Christian creed which is in question but the whole Christian way of life. Has this universe any meaning? Is it directed by a power hostile or indifferent to our fate, or dare we claim that there is behind all a God Whom we may know, a God Whose character is the final norm of earthly judgment? Or, to put the question in another form, can we be sure that goodness has any real and lasting meaning?

It is this which perplexes many of the most serious-minded of our age, and there are those who find life futile because they see in it no end or aim. As followers of Christ we may claim to have the secret of it all. As Heim says, to know Him is like entering the choir of some old Gothic Church. From outside, we could not tell the meaning of its stained-glass windows. From within, the meaning is luminous and clear. And that is what Christ may do for us. Apart from Him, it is hard to be sure of the meaning of the universe, of the principle by which God rules, and by which we must judge of life's duties and opportunities. But in knowing Him we know what God is, and that includes all that we most need to know.

What Christ gives us then is, not so much instruction, as a Gospel which is also a way of life. He does not provide us with facile answers to our perplexities; He does not excuse us from the obligation of hard thought. We cannot gain from Him direct commands. Ours is a harder task. We have to go back time after time to the record of His words and deeds and meditate upon His life and death until they become a part of our inmost being. Mere orthodoxy is useless. It is not enough to call Him "Lord, Lord." Our task it is to try to judge all things by the values He revealed, by that holy love which we have seen in Him, that holy love which is the holy love of God, and so the final secret of God's providence and rule.

If we can be sure of this we can be content to be uncertain about much else. The old orthodoxy is dead or dying; we need not waste our energy on its attack. Yes, but have we anything to put in its place? It seems to many of us that we have. If we know that God has been revealed in Christ, then we have enough for life's immediate tasks. We have a Gospel we can preach with confidence—a Gospel which can give the joy, the certainty, and the guidance which our age most sorely needs.

THE AUTHORITY OF CHRIST.

II.

By the Rev. C. T. Rae, M.A., B.D.

Christian history bears witness with unwavering voice to the fact that men and women, in every age, have been so conscious of the constraint of Christ, that He has become for them the regulative authority of their every thought and deed.

To them Christ is the Master, not as an external force operating from without, like a Church or a Pope, but as a compelling power working within.

In countless instances the authority of Christ has been such that men have gone to the length of surrendering life itself rather than deny its imperious demands. Many a man under the constraint of Christ has had to say: "Here stand I, God helping me, I can do no other."

This argument from experience has in the past seemed sufficient to justify us in affirming the truth of the authority of Christ over the souls of men, but with the advent of modern psychology a challenge against this argument has been cast into the very citadel of faith itself. Are we quite sure the experience is real? Is it the authority of Christ we experience or just the idealization of ourselves? May the so-called authority of Christ be no more than the dynamic of lofty ethical ideals associated with His name?

Now if we consider religious experience as a whole we are presented with data different in character from the mere consciousness of ethical ideals. An element is present in it which testifies to something *beyond ourselves*. If Christianity were no more than a group of ethical ideals it would have achieved no more than the exalted ethics of Greek philosophy, and probably would have remained a Judaistic sect.

Christianity became a world force because it contained a superhuman factor—it was energized by a personal dynamic which gave its teaching permanence and power. That dynamic was Christ's personality. Christian ideals were enshrined in a Person. That fact alone differentiates and explains Christian experience.

Further, if we compare Christian experience over wide stretches of time and culture we discover a unity in it never found in mere adherence to a philosophy. Identity of ideals has never produced such unity in diversity as is represented, say, by a converted Papuan, a Paul, a Damien and a Schweitzer. Widely as these men differ in outlook and culture their experience is one. They are shaped to one pattern. Christ constrains them. The one thing that strikes us about them all is not the similarity of their ethical ideals, but the Christ-likeness of their lives. They are Christ's men.

Further convincing proof that our definitive Christian experience is centred in one Person is found in the experience of the Living Christ. Too many of the noblest souls of Christendom have found Christ a living presence in their lives for us to doubt its reality.

Christian experience is unintelligible apart from the personality of Christ. Modern pyschology in its charge of unreality fails to grasp the vital principle of Christianity, for its genius lies in the fact that its ideals are incarnated in a personality and derive their authority from that personality.

Assuming, then, that Christ Himself as a living personality is the source of the Christian experience of a constraining moral authority, are we justified in believing that He mediates the authority of God? The testimony of Christian experience is again unmistakable. The earliest records show that

men were drawn to find special categories with which to explain Him. He could not be forced into the ordinary human categories. The Jewish unwillingness to ascribe anything approaching divinity to man acted as a powerful restraint, yet that restraint was repeatedly forced to breaking point. "No man can do those things that Thou doest except *God* be with Him," said one who was only an inquirer. As the disciples came to know Him more intimately they were impelled to heighten their conception of Him till at length we get the dramatic confession: "Thou art the Christ, the Son of the living God." After the Resurrection, the titles ascribed to Jesus expand in number and significance. We can see the early followers struggling to express an experience beyond expression, nothing less indeed than the experience of God in Christ, for "In Him dwelleth all the fullness of the Godhead bodily."

Later experience has continued that testimony. Whenever men come under Christ's influence they find themselves in the presence of God. One of the charges against Christianity is that it is a worship of Christ instead of God. Although it is the God in Christ that is worshipped, it is significant that knowledge of Christ leads men instinctively to accord Him the worship given to God alone.

Subjecting themselves to Christ's authority, men find themselves in the *Divine* presence and entering into an ever deepening knowledge of God. Christ does not lure men from their ultimate goal. He is the way by which the soul finds its goal. To come under the constraint of Christ is found in actual experience to be nothing less than submission to the authority of God.

The consciousness of Jesus also vindicates the claim that in Him men meet the authority of God. He felt Himself to be the mouth-piece of God. "The Spirit of the Lord God is upon me," were the opening words of His public ministry. The Synoptics and "Q" show that He was conscious of occupying a unique relationship to God. "All things are delivered to me of my Father, and no man knoweth who the son is but the Father, and who the Father is, but the son, and he to whom the Son will reveal Him."

The average mind is at first reluctant to believe that the Eternal can reveal Himself under a human personality. This problem has become more acute with the newer knowledge of the vastness of the Universe. Someone has described man as "a speck of matter adhering to a particle of cosmic dust." In this telescopic view the idea that any human personality can voice the authority of God seems absurd. Yet this is no more than "astronomical intimidation," for our concern with God is not with His magnitude but with His purpose, not with the quantity of His universe, but with the quality of His personality. To ascribe personality to God is not to limit Him. Personality is not a smaller term than the "Absolute" of philosophy or the "Life Force" of science. It is higher than impersonality, for it alone enshrines the highest values we know. Therefore to personify the power behind the universe becomes nothing less than a necessity of thought.

This necessity is becoming more and more urgent if only to make the universe itself intelligible. The scientific view seems to *demand* the ascription of personality to the Power which underlies the universe, for purpose is at the heart of the system of animate nature, a purpose increasingly realizing itself in each successive stage of the process, and more fully realized in human personality than in anything that went before. Yet no human personality reveals it utterly. Our imperfections block the channels of revelation. The purpose of the universe is surely only explicable as an evolutionary process towards the creation of complete personality.

Does it not then seem reasonable, if not inevitable, to believe that somewhere, some time, that purpose would be achieved and the one complete

personality appear? We claim that such a revelation has been made in Christ. He is the incarnation of the eternal purpose. His appearance makes the process intelligible. The word God has purposed to say throughout the process, and through our imperfectly tuned personalities, has in the fullness of time been spoken in Christ. The authoritative voice for which men wait is heard in the incarnate Son. "The Word became flesh and dwelt among us."

If it be contended that no one personality is adequate to reveal the entire purpose of God let us remember that we are concerned only with the character of God's personality. Love, *e.g.*, is the highest quality we know. Yet love in its superlative form may be revealed not merely in a life, but in an act, a word, a look. "I did but see her passing by, yet will I love her till I die." So it is surely not impossible that the highest quality of God Himself may be revealed not merely in one single life, but in a single moment of that life. We rightly hold that the supreme revelation of the heart of God is found in the Cross of Christ.

Thus both the scientific view of the universe and the highest conception of the character of God accord with the claim that in Christ the authority of God finds its complete revelation. But even if we concede this, it may still be questioned whether the authority of God can be mediated through human personality without being subjected to fatal restrictions and distortions. The best approach to this problem is by considering the nature of Authority itself. Authority, in the sense of an internal power which dictates the laws regulating thought and conduct, can never in essence be religious. Such authority is legalistic in character and can only impose external fetters on the spirit. It cannot command the inner allegiance of the heart. Before an authority can be valid for me it must be experienced as an inner power constraining towards the realization of my life's highest purpose and be accepted by me as valid for that purpose. The essential attribute of authority therefore is not theoretical inability to err, but practical ability to serve the end for which it exists. The authority of God is the authority of constraint, for it exists to constrain the will, convince the mind, command the heart, and thus bring the whole self into harmony with the mind and will of God. Such authority, therefore, can be tested only by its power to achieve this purpose.

Mere knowledge of the facts of history, science, or literature is here of secondary importance. A man is not a better Christian because he understands "all mysteries and all knowledge." Nor does acuteness of spiritual insight carry with it a similar acuteness in other realms of knowledge. The saints have not always been wise men after the flesh, yet their ignorance of worldly wisdom in no way invalidated the higher truth for which they lived. Therefore we must not look for authoritative statements from Christ regarding the facts and phenomena of the universe. Jesus had to learn like other children from the teachers of His day. He was a real child, not "an omniscient baby." His worldly knowledge was the knowledge of His time. What Jesus thought about the authorship of the Pentateuch or the Psalms was doubtless what the men of the day thought. So also were His conceptions, as far as we know them, in the realms of science. To be an authority on these subjects was not the end for which "He dwelt among us." Therefore His attitude towards these questions is of secondary importance and in no way affects the value of His authority in the sphere of morals and religion.

A still greater difficulty meets us, however, in the field of social relationships, where our view of God counts so decisively. To what extent can we accept Christ's ethical judgments as authoritative for us always and everywhere? Let us emphasize again the fact that the authority of Christ is valid only for the end for which it exists. Christ appeared at a certain point

in history under certain local conditions. He had to speak to that age and to those conditions. It is obvious that while what He said on matters of the essence of life will therefore have permanent value and a universal validity, a certain number of purely local temporary situations would arise, demanding specific judgments valid only for these situations. When Jesus said, "Give to him that asketh thee, and from him that would borrow from thee turn not thou away," He was dealing with local conditions under which these words would represent the will of God, but they have not universal validity. It is unreasonable to hold that every recorded moral judgment of Christ is authoritative for all time and for all conditions. The authority of Christ does not consist in *ex cathedra* pronouncements about specific relationships. Never by the slightest word did He lay claim to any such authority. On the contrary, He emphatically refused: "Who made Me a judge or a divider over you?". Therefore to make of Christ's words a code of unconditional ethical commands is to miss "the many-splendoured thing," that gives them meaning and value. We must not confuse the eternal truth in every judgment with the local and temporary conditions which determined its expression. Christ is not a mere teacher of ethics. He is a revealer of the heart of God. The whole trend of His teaching is contained in the concise Johannine dictum: "God is Love." Hence Love must be the regulative principle of all life. The Gospels abundantly show how Christ met life with its many and varied challenging situations, and how He made Love regulative in them all. In the application of Love to the facts of life as He met them, the authority of Christ lies revealed.

This same principle, so abundantly emphasized in His teaching and so vividly exemplified in His life, He leaves us to work out, each man for himself. His words, though a priceless heritage, are not to be used on the system of a rule of thumb. Our task is more difficult, for on us lies the solemn responsibility of interpreting their spirit and applying it to the varied problems of modern life.

The danger of this position has always been realized. To decide between the temporary and the timeless in the words of Christ the Church devised her external authorities of creed and Pope. But external authority cannot provide the ultimate test of truth. The only test is the inner experience of men. The judgment of the community against the individual has often been wrong in history, however right it seemed at the moment. Truth in the end is its own verification, and God took the risk of making us free to follow wherever truth shall lead.

But if the ultimate authority of Christ does not reside in His recorded words, where then shall we look for it? It resides in His personality. It is found not so much in what He said or did, as in what He was. Christ wins response from men because of what He is. His authority speaks out from His actions, words, looks, and even silences, yet is not identified with any of these. They only reveal the compelling authority within. When He uttered His "Follow Me," men left all and followed. No wonder men asked: "Who gave Thee this authority?". Authority shines on every page of the Synoptic record as inherent in the personality of Christ. Yet it is not the authority of an office. It is not conferred from outside. It is essentially the outcome of a certain inward quality of life. The Synoptists agree in asserting that the authority of Christ lay in what He felt about God. He had an overmastering consciousness of God's presence and of His own complete harmony with the Divine purpose. As part of this consciousness He felt that He had been commissioned by God to make that purpose operative in the hearts of men. This unity of will and purpose with God found expression in the terms "Fatherhood" and "Sonship." In the intimate

relationship of Sonship the authority of Christ was grounded and from it derived its compelling power.

In view of the fact that Christ's authority lies in His personality it claims not part of us merely, but our entire personalities. It may have significance but is never entirely valid for intellect alone or will alone. It demands the whole self. There may be a partial experience of the authority of Christ in a partial surrender, but the full authority of Christ can be felt only by those whose response is complete. Not until there is absolute identification of ourselves with Christ can His authority have full validity, for only then do we find His Spirit dominating ours and becoming final in the sense that it brings them under the will of God. Christ's authority is thus always a personal experience. Each individual finds it for himself.

If this seems to make the experience purely subjective, we have to remember that a Christian is born into a fellowship. We have fellowship not only with Christ but with one another. Because we obey one voice of command we shall bear some likeness to one another. The Spirit of Christ is at work in the fellowship as well as in the individual. Our individual experience of the authority will therefore be tested and sifted by the Church's experience of the same authority. Ideally the Church should be a higher authority than the individual conscience, but in actual practice it fails to achieve this. The Spirit of Christ can never be identified with the spirit of the community. This was Schleiermacher's mistake. Tradition as embodied in the Church may test and modify, but it cannot control, individual experience. The word of Christ may express itself more clearly to the individual than to the community or Church. Absolute surrender to His authority carries with it the right to stand "*contra mundum.*" "The Cross is at once the symbol of submission and revolt." As Dr. Wheeler Robinson says: "The Bible and the Church are authoritative only in an extrinsic or secondary sense; they are pedagogic, leading us to God, but not replacing Him."

We shall differ as to the point where revolt is legitimate. Some will agree with Dr. Robinson that "no one has the right to reject the testimony of the Church until he dares to say, 'On this particular issue I am the Church,'" while others will favour Dr. Selbie's less intimidating view that "The power to say, 'Thus saith the Lord,' belongs to those who can break free of dogma and tradition and listen for themselves to the living voice of God."

A higher guarantee against pure subjectivism lies in the nature of the authoritative voice. If the individual soul were alone the source of authority the experience would be purely subjective, but since the soul is only the medium through which the voice speaks, its experience cannot in essence be a merely subjective one. The impression that the soul has is an inner experience of an objective reality, the authority of *Christ's personality.* The Spirit takes the things of Christ and makes them known to men. The ultimate source of our experience, then, is the personality of Christ working in us through the Spirit. No conflict of personalities exists, for when we yield ourselves to Him in complete surrender we find ourselves again as part of a larger unity—the unity of Christ's personality.

We are conscious of living a life larger than our own. "I live, yet not I, but Christ liveth in me." In this infinitely larger and purer life Christ gathers the whole of our life and gives it new meaning. The followers of Christ cannot, therefore, be merely discordant and conflicting units, for their lives are unified *in Him.* In His will is their peace. Thus they are guarded against the vagaries of an uncontrolled subjectivism.

Our position, therefore, is that the witness of Christianity to the authority of Christ is valid. In Him the authoritative word of God for the human race has been spoken. He exercised that authority under the limitations of human

life and lived the life of perfect sonship. In His life alone is the purpose of God fully revealed. His Spirit is still at work in the world making known the Father's will, and reconciling men to Him. His authority lies in His personality, and there men find the authority for which they crave. All men are to some extent conscious of a compelling power in Christ, but only for those who yield their lives to Him in full surrender is His voice finally and completely authoritative. To all such His presence in their hearts means new strength, new joy, new peace, new life.

If men ask how they may find this authority the first thing is to submit themselves to that excellence of Christ which claims them for itself, and to start living in Christ's way. As men walk in the company of Jesus and let His spirit play upon them, they learn something of His surpassing love, and the heart opens ever wider to His presence. As we follow after Him carrying our cross there emerges with moral inevitability a new attitude to life. We find ourselves thinking His thoughts and thirsting to do His Will. Then, one day, we discover He has come in and taken complete possession. The old self is dead and we are born anew—a higher self. He rules alone and it is our happy and dearest privilege to obey. The authority of Christ is then understood because it is triumphant in our hearts.

SCIENCE AND RELIGION.

By Dr. B. Lee Woolf.

We can no longer hold the Cartesian theory that science and religion have nothing in common as they deal with different spheres of our experience. It is a commonplace to-day that science and religion cover the same ground though from different viewpoints. There is little or nothing in science which can be said to have no reference sooner or later to religion. And there is little or nothing in religion which cannot be the subject for scientific investigation. The same stars that send us as scientists back to Einstein and Newton send us back to Psalm 8 or 19. The former leads us to relativity and gravity; the latter to "When I survey Thy heavens, the work of Thy fingers," or, "The heavens declare the glory of God." And both science and religion are right. The possibility of clash comes when either the scientist or the religious man seeks to exclude the other, and to aver that he himself is alone in possession of the truth.

And here we stumble across one of the major questions in regard to the authority of science in religion. It is whether the God of science is or can be the God of religion, and if not which is the true God? Or again, "Has science any authority to impose its conceptions of God upon religion or to exclude from religion any conceptions which the latter may hold?"

Now, strictly speaking, science has no God and knows no God. Science deals with phenomena, and God is not a phenomenon. In itself science does not raise the question of the Godhead, but it does deal with the characteristics of what may, or may not, be His activity in the universe. To inquire into the question of the nature of the first cause is not a question for science. It is a metaphysical question. But to inquire into the modes of the activity of some such cause is most certainly of the very essence of science in every sphere. Science cannot say whether the first cause is, or is not, personal; but it can say, whatever that cause may be, whether it is regular and reliable. It can say whether it observes the same forces at work and the same laws in operation in the stellar systems of outer space, in the planets, and in our world. It can trace the strands of the growing web

of life and observe the colours used and the pattern woven in age after age. It can study the interconnexions of causes and effects, or gain here and there some conception of the system, or systems, which seem to underlie the nature of both the starry heavens above and the mind of man beneath, as well as of the innumerable multitudes of electrons, chemical elements, living creatures, and other natural phenomena of which the universe is so marvellously and harmoniously compounded.

Now it also is to be noted that complementary inferences meet religion immediately it steps beyond the threshold of individual and intimate communion with whatever God it worships and seeks to assert His claim to be either the creator of the world or the geometer of the universe. And, like science, religion is bound to lead to deductions that really lie beyond its proper province. For while religion is primarily some sort of communion between the soul and its deity, it readily becomes the *fons et origo* of a metaphysic. It is perhaps too derogatory and unsatisfactory to call religion merely a *Metaphysic des Volkes*. It is more than folklore, but it has strong metaphysical implications. And in the name of religion, *i.e.*, by virtue of incontestable inner experiences, the most strange assertions have been made as to the nature and purpose of the Godhead. Thus warlike people have had the same fundamental experiences as other people, but in their case that experience has been interpreted to mean that God was a God of war, as, *e.g.*, in *Exodus* and *Joshua*, or as in numberless records inscribed on imperishable stone carved by Babylonians, Persians, Greeks, Romans, Franks, Normans, and even on many a modern memorial of the 10,000,000 men who were alive fifteen years ago. Time would fail to tell of the effect of the same mystical and personal contacts between the Godhead and worshippers of all the different cultures and races. The actual contact, we may be perhaps permitted to assume, is everywhere similar—in its impact on the soul, in its displacement of the centres of reference, in its transformation of the immediate experience of the world, in its power to lift the soul high above itself. But the immediate inferences have been almost unimaginably varied. Some have felt Him wrathful and others pitiful: some to be vengeful, others long-suffering; some to be capricious and uncertain, and His ways past finding out; others faithful and sure, a promise-keeping God. Some have found Him best in the thunders of Sinai, and others have seen Him best mirrored in the still waters that flow beside green pastures. Some have found Him speaking articulately in the babblings of the ecstatic or of the medicine man, some in the low, firm murmurs of ancient tradition, creed, or ceremony. Others have found the interpretation of their inner experience best in the moral order, and others again in such words as have been preserved for us in the deathless pages of the Gospel.

Which of these is right? Which of these is the truth? Which represents reality? Where can we come upon an authority? And the answer is, It is useless to set intuition against intuition, interpretation against interpretation. There is no other test than that put forward by the scientific method. There is no possibility of settling the issue *ex cathedra* fashion. Religion can give no *ipse dixit*. Nor can there be two systems of irreconcilable facts. If God made this world, it is God's mind we shall find expressed in it as well as in our experience during worship. And so science steps in, at least into the background, and when it does so, it assumes the *rôle* of the helper who puts all the remaining considerations within our reach so that we may think things right through. That is the authority of science in religion. It is in the triumphant and irresistible insistence upon a tested experience, upon thoroughness and consistency and disinterestedness and endless patience to probe to the bottom and, finally, to adjust the inherited viewpoint to the

present facts. Its weight comes when it brings within our reach the possibility of overcoming the cleavages between experience and the constructions of or addenda to it which we have received as part of our social and religious heritage.

Religious thought fails only too often, but it is usually where it has not taken a wide enough glance. It proceeds *a priori* fashion, and not *a posteriori*. It has not taken a sufficient set of facts into consideration. Other theories, nay, other experiences, have been left too much out of account. The authority of science is felt when it says we must take them all into account sooner or later. The Bible-lover must take astronomy and geology and biology and psychology and textual criticism into account no less than philology and ethnology. He must recognize indeed that certain Biblical facts are not religious facts at all—the seven days' creation, Mosaic or Johannine authorship, *etc.* So also the man of prayer must think sooner or later of natural law, and the interconnexion between mind and matter. Moreover, the question of miracles cannot be settled without reference not only to the order of nature but also to a host of other matters, historical, philosophical, and what not. Science helps us to discover the unreligious thoughts that masquerade under the name of religion. It shows us more plainly what is essentially religious. The point is we must have the widest possible outlook and the greatest possible scope when we advance from any religious experience to the simplest religious theory.

And in this we have the direct example of our Lord. Jesus seems habitually to have lifted His eyes to the hills. He interprets God more often from direct observation of nature than from sacred writings. He knows and teaches God as a God of Love, not because of the *O.T.* records, but because the sun shines on evil and good alike, and because the rare eastern rain is not withheld from the unjust. The glory of God, the King of kings, is not illustrated from the vaunted glories of Israel's brief golden age under Solomon. It is found rather in the colouring and form of the wild irises. The providence of God is not founded nor supported by quotations from the Psalms, nor by any other familiar reference from tradition ; but rather from the feeding of the ravens which neither sow nor reap nor gather into barns. The right attitude to the Sabbath is not deduced on the basis of some mythological story of creation, nor even from the traditional decalogue. It is based on observation of nature, and of human nature conceived in the broadest possible way. The ass that falls into the well on that day is forthwith lifted out. The sun rises, the rain falls, on that day, corn ripens, birds build their nests, fish swim, children are born, nature rejoices in it. These are the facts which our Lord surely had in mind when in answer to an accusation about Sabbath breaking, he brushed traditional sanctions aside and said simply (*John* 5^{19}), " The Son can do nothing but what he sees the Father doing, for whatever He does, the Son does the same," or again, " My Father has continued working until this hour "—which was in the middle of the Sabbath—" and I do the same."

Nay, indeed, He gets His support in facing the Cross itself from the ways of nature with a grain of corn, which must fall into the ground and be disintegrated before it can bear its proper fruit. Illustrations could be multiplied to almost any extent from the parables and the general teachings and the *obiter dicta* of our Lord, but the point is perhaps sufficiently clear that the observation of outer nature and the interpretation of inner experience went hand in hand in the mind of Jesus. Whatever view you hold of God, He seems to have said, in effect, you must include what harmonizes with the actual events in nature. And that again is the authentic note in the whole question of the authority of science and religion.

And this principle works both ways. If God is the God of the order and the law of the universe and therefore is Himself steadfast, a " promise-keeping God " as the old phrase has it, so He is also more than a geometer or first cause. Providential care for one and all, loving forgiveness, unfathomable wisdom, can all find illustrations and testimony. What inspiration revealed to the prophets, wide-eyed outlook upon the universe finds everywhere writ large, and thus the scientific and the religious spirit afford mutual support, and both together offer the common man a united advantage. The real difficulty in praying for rain or for any other event that may take place in nature is not in the natural order of things, but rather whether we can, or cannot, as moral or spiritual beings, join our heart with the divine heart and pray for the event in question. In other words science itself teaches us that prayer in the last analysis is a religious question and not at all a scientific question.

To sum up. The impact of science upon religion is, in essence, the impact of the widest possible observation and the most patient and thoroughgoing systematic thinking upon a special type of experience and a certain type of tradition. The immediacy of religious experience is constantly in danger of suffering from the wildest extravagances of credulity, on the one hand, and, on the other, from the hardening and stultifying effect of its own history as formed in circumstances which are constantly giving way to others. The authority of science criticizes the extravagances and remelts the tradition. In other words it helps us to separate the kernel from the husk and gives us the living germ. It cuts off the irrelevant and superfluous matter until the facets of the jewel of valid experience shine in the authentic sunlight of God's holy will and God's holy love. It makes clearer the lines along which the whole creation moves, and so helps to link our private individual and intimate experience with the life of the ages. Thus the man of religion when he rises again clear-eyed from his ecstacies finds himself in a whole universe similarly imbued with the Divine Presence, and the man of science when he reaches the borders of his investigations finds himself touching at every point mystery shot through with order and inviting his profoundest reverence. What else can he be but thankful that he has found so much to enrapture his mind and ennoble his spirit ? And what else can he be but humble because he has been given to see something of the broad sweep of a plan and a purpose that go out and out beyond his sight into the infinite and the eternal ? What can he do but say " What is man, that Thou art mindful of him ? " ?

Science and religion are twin experiences of the presence and the working of the God in Whom we all live and move and have our being.

Readers desiring information about next year's Conference should write to the Rev. N. A. Turner-Smith, M.A., B.Litt., Aysgarth, Ramsgate.

CORRESPONDENCE.

THE UNJUST STEWARD.

[To the Editor, "The Congregational Quarterly."]

Dear Sir,—The Rev. F. Lenwood's article on this Parable (Congregational Quarterly, July, p. 366) is extremely interesting; but, at the finish, the old difficulties still remain. It seems to me that these difficulties are largely, if not altogether, due to the fact that we begin our exposition with a wrong idea. Trench says (and most expositors are in agreement with him): "I am persuaded that we have here simply a parable of Christian prudence. Christ exhorting us to use the world and the world's goods so to speak, *against* the world, and *fro God*." I think that is wrong. In verse 9 (Luke 16), the preposition ἐκ is translated "of," in the A.V. and the R.V.; in the R.V. the Revisers put in the margin, "out of": May we not say, "outside of," in the sense of "apart from"? If so, the verse will read, "And I say unto you, make to yourselves friends apart from the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." In other words, don't build your life upon a money foundation. Be kind, thoughtful, sympathetic; weep with those who weep, rejoice with those who rejoice; if a man is down, help him on to his feet; if a shadow of suspicion comes upon him, stand by him and give him your confidence; whatsoever ye would that men should do to you do ye even so unto them; you will win their love, and build in their hearts habitations which endure; and, as these persons whom you have helped, encouraged, enriched, pass on into the Unseen, they will give you glad welcome to the other side when your time shall come. This idea finds apt and beautiful expression in Whittier's lines:—

> Be near me when all else is from me drifting:
> Earth, sky, home's pictures, days of shade and shine,
> And kindly faces to my own uplifting
> The love which answers mine.
>
> Suffice it if my good and ill unreckoned,
> And both forgiven through Thy abounding grace—
> I find myself by hands familiar beckoned
> Unto my fitting place.

I think this is the lesson of the parable: it is certainly in harmony with Christ's teaching in other parts of Gospel story.

Yours faithfully,

Birmingham. Wm. S. Thomson.